PLATE 1: Priestess of the Fire Snake by Steffi Grant

Cults of the Shadow

KENNETH GRANT

Frederick Muller Limited

First published in Great Britain 1975
by Frederick Muller Limited, London, NW2 6LE

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Printed and bound in Great Britain by
The Garden City Press Limited
Letchworth, Hertfordshire SG6 1JS
ISBN 0 584 10058 9

Contents

	Introduction	1
1	The Psycho-Sexual Substance of the Shadow	5
2	The Afro-Tantric Tarot of the Kalas	23
3	The Draconian Cult of Ancient Khem	45
4	Left-Handed Tantra & the Cult of the Fire Snake—I	63
5	Left-handed Tantra & the Cult of the Fire Snake—II	84
6	The Cult of the Beast (Aleister Crowley)—I	105
7	The Cult of the Beast (Aleister Crowley)—II	131
8	Frater Achad and the Cult of Ma-Ion	148
9	The Cult of the Black Snake (*La Couleuvre Noire*)—I	165
10	The Cult of the Black Snake (*La Couleuvre Noire*)—II	181
11	The Sorceries of Zos (Austin O. Spare)	195
	Glossary	209
	Bibliography	235
	Index	239

'The black intelligence is the divination of the Mysteries of Night, the attribution of reality to the forms of the invisible. It is belief in vague possibility, light in dream... Let us respect the Mysteries of the Shadow but keep our lamps burning.'

Eliphaz Lévi

Acknowledgements

THE AUTHOR wishes to thank his wife for preparing the illustrations and for contributing some of her own; Frater Ani Abthilal, IX° O.T.O., for making available an initiated and contemporary interpretation of Tantra by an Adept of the Left Hand Path; and Frater Iadnamad, V° O.T.O., for permission to quote passages from his *Magical Diary* relevant to the invocation of the Fire Snake.

Thanks are also due to Mr. John Symonds, Aleister Crowley's literary executor, for permission to quote from Crowley's writings, and to Mr. Michael Bertiaux for the use of material which forms the basis of chapters 9 and 10, and for permission to reproduce some of his paintings.

Finally, thanks are due to those individuals—too numerous to mention by name—who have written to the author in connection with his two previous books, asking for further details concerning the Tantric aspect of magical *praxis* in relation to the 93 Current. This matter has accordingly been treated in some detail and, as this book is not intended to be a manual of practical occultism it is necessary to caution the reader against applying the magical methods and formulae which it describes.

Introduction

THIS BOOK explains aspects of occultism that are often confused with 'black magic'. Its aim is to restore the Left Hand Path and to re-interpret its phenomena in the light of some of its more recent manifestations. This cannot be achieved without a survey of primal cults and the symbolic formulae which they deposited. There exists no richer field for such a survey and no more perfect a skeleton whereon to found it than the Fetish systems of West Africa and their efflorescence in pre-monumental Egyptian cults. Such a survey is presented in the first three chapters, after which the symbols emerge into the light of historic times and appear in the form of the Tantric Current explained in Chapters Four and Five.

This Current appears to diverge into two major streams that reflect endlessly the original rift between the votaries of the feminine and the masculine creative principles known technically in Tantra as the Left and Right Hand Paths. They are of the Moon and the Sun and their confluence awakes the Fire Snake (*Kundalini*), the Great Magick Power which illumines the hidden path between them—the Middle Way—the path of Supreme Enlightenment.

It is the almost universal failure to understand the proper function of the Left Hand Path that has led to its denigration—principally on account of its unconventional practices—and to

an imperfect realization of the ultimate Mysteries on the part of those who are unable to synthesize the two.

The moon is associated with the ancient stellar cults of Africa, the cradle of humanity and the origin of 'black' magic. But the main cause of the vilification of the Left Hand Path by adherents of the solar and later cults—even to the present day—is due to its connection with the feminine aspect of the Creative Principle. It is the sex-magical use of Woman in the rites of the Left Hand Path that has made it universally suspect.

In a magical sense the Shadow is the counterpart or double[1] that accompanies man as his astral twin, ever present and darkly vibrant with the potential of its companion, the physical body. It is also a symbol of the twilight realm of the undead, of vampires, zombies, and phantom beasts such as the spectral hyaena, a cult of which survives to this day; and of *La Couleuvre Noire* (the Black Snake) whose modern votaries are said to perform rites in places as dissimilar as Chicago, Madrid, and Leogane (Haïti).

In a mystical sense the Shadow typifies the darkness that supersedes the lightning flash of cosmic ecstasy adumbrated biologically by the subtle alchemy of sexual congress. Woman, actual or imagined, as the prime instigator of orgasm, is the supreme shadow, the *doubling* agent through which the mind reproduces and materializes its imagery. To this end she reifies in human form the scintillant Fire Snake known to Adepts as the *Kundalini*.

A human embodiment of this Ophidian Current can occur only in female initiates possessing a peculiar constitution which enables them to transmit its occult energies. Such women appeared anciently as temple prostitutes, pythonesses, high priestesses, and *suvasinis* of the Tantric cults of the *Vama Marg* (Left Hand Path).

The formula of the 'holy whore' has persisted into modern times in Aleister Crowley's Cult of *Love under Will* with its Scarlet Woman; in Austin Spare's *Zos Kia Cultus*; in Michael

[1] Words such as double, dabble, dapple, doppelgänger, etc., imply duality of one kind or another; hence the *diable* or devil as the archetype of duplicity. See *The Magical Revival*, pp. 52–4.

Bertiaux's Voodoo Cult of the Black Snake, and in the sinister Chinese Cult of the *Kû* with its female demons and whores of hell who—for all their harlotries—hold keys to the gates of paradise.

The *inherent dream*, the *true will*, the *primal obsession*, are terms used by initiates to denote the Hidden God that accompanies man through the cycles of birth and death, ever uniting him with the Shade and seeking reification in the objective universe. An Adept alone can determine which is the substance, which the shadow.

Owing to the present state of humanity in this dark age of Kali[2] there has been a great upsurge of primordial energy which finds its fullest expression in the phenomena of sex. But if the sexual energies are not properly controlled and polarized, destruction awaits the practitioner who uses them without fully understanding the formula of the Left Hand Path which is, of all paths, the swiftest and the most dangerous.

It seems almost superfluous to add that a Magus only can manipulate with impunity the Magical Current that charges these Cults of the Shadow. As the Tantra[3] says: 'One reaches heaven by the very things which may lead to hell.'

[2] *Kali Yuga*: A term used in the Tantras to denote Consciousness in its densest aspect. This aspect has given birth to 'Horus', the Child of Force and Fire who will ultimately burn up the dross of Matter and consume it utterly in the Fire of Spirit. The resulting void is typified by Set (twin shadow of Horus), the Satan of the later cults.

[3] *Kulârnavatantra*.

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I

The Psycho-Sexual Substance of the Shadow

THE SUBSTANCE or 'tarot' of the astral plane is the basis of magick and of all magical operations. The word 'tarot' is considered by many to be of unknown origin and of dubious meaning; it has been associated almost exclusively with the curious symbolic fortune-telling cards used in divination and sorcery. But the word has a far more extensive connotation. By a qabalistic method of permutation known as *Temurah*, the word 'tarot' signifies 'law' (*tora*),[1] 'wheel' (*rota*), and 'principle' or 'essence' (*taro*). Its derivation may be traced to the name of the ancient Egyptian goddess Ta-Urt, which means the Mother of Revolutions, or Cycles of Time. She was the type of periodic law, and, by inference, of duration or eternity. The tarot of a thing is therefore the essence of a thing, its inmost nature, its principle, the law of its being. It is in this primal sense that the term 'tarot' is used in this book where it denotes the essentially sexual nature of man's occult anatomy.

A glance at the accompanying figure will show how this tarot links up with the major occult power-zones in the human organism. It is necessary to be conversant with this map of

[1] The Talmudists equate Torah with Kether, the consort of *Ain Soph*. See 'Transactions of the Blavatsky Lodge of the Theosophical Society', p. 3. (The Theosophical Company, Los Angeles, California, 1923.)

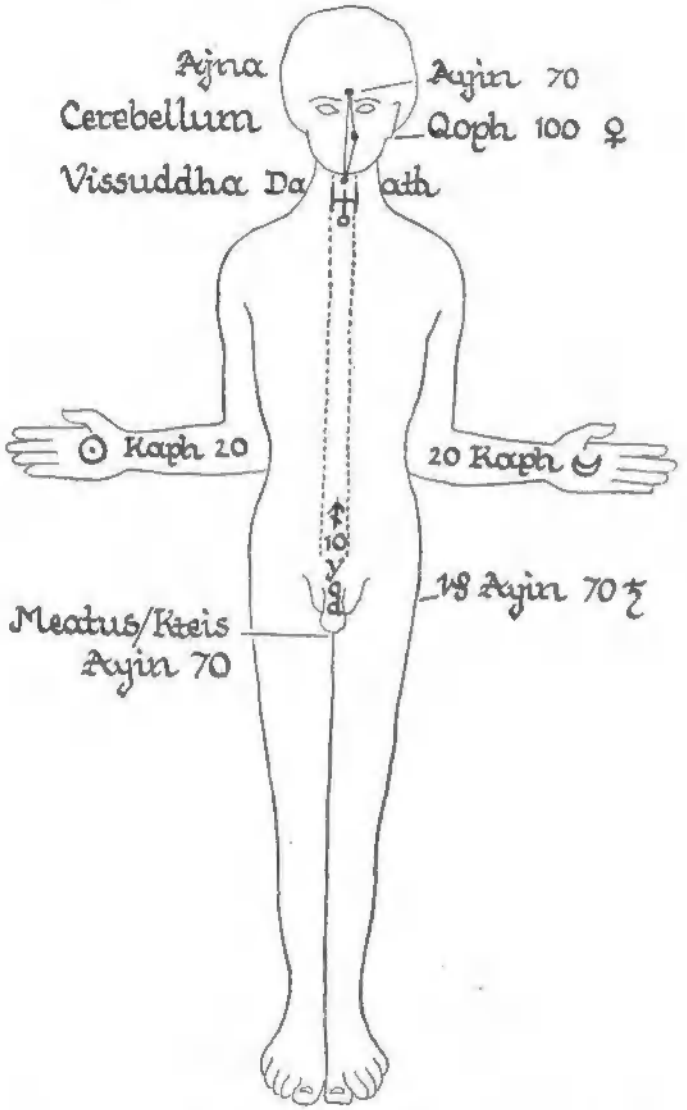


DIAGRAM 1: The psycho-sexual Tarots of the Human Cross

magical *marmas* in order to understand the precise nature of the Shadow upon which the Cults here discussed are ultimately based. Further, it is worth noting—though it is unwise to attach too great a significance to the fact—that the sum total of the letters[2] attributed to these *marmas* is three hundred and sixty, suggesting the full cycle of electro-magnetic forces that circulate in the astral anatomy of man.

Commencing from the head and proceeding downward we note, first of all, the *marma, chakra,* or wheel of magical energy known as the *ajna chakra.*[3] This is sometimes referred to as the 'third eye', the seat of the mystical vision of things unseen; of other dimensions and extra-terrestrial planes of existence. The qabalistic letter-graph of *ajna* is *ayin*, meaning 'an eye'.[4] This organ is also known as the Eye of Shiva. When this eye opens (i.e. when this *chakra*, or lotus, blooms) the world of appearances is said to disappear, revealing in its stead the substream of Reality upon which is reared the edifice of phenomenal illusion. As such, *ajna* is the Eye of the Light of Pure Consciousness,[5] which in the Chinese magical tarot—the *Yî King*—is symbolized by the trigram ☲, Lî. This solar light is balanced by that of the moon in the next *marma* on the descending scale which is situated at the base of the brain, at the back of the head. Aleister Crowley notes[6] that this is the cerebral seat of the sexual energies in man. The Chaldaean qabalah attributes the letter *qoph* to this region, and its numerical value, 100, combines the initials P(hallus) and K(teis),[7] which are those of the magical instruments employed in the creation of illusion.[8] The symbolism of the moon on the Tree of Life comprehends the sexual functions, the lunar Sephirotic focus being *Yesod*, which means 'Foundation', for the

[2] i.e. the letters of the qabalistic or Chaldaean alphabet.

[3] Sanskrit terms are here used to denote the subtle power-zones in the magical body because of their now generally accepted use among Western occultists.

[4] Its numerical value is 70.

[5] Cf. note 1: *Ain* or *Ayin Soph*, the Eye of the Infinite, symbolized by solar vision; the Eye of Ra.

[6] *Magick* (Routledge edition), p. 183.

[7] P=80; K=20; total, 100=Qoph, the number of Illusion.

[8] Cf. *Maya*, illusion, with *mayic* or magic, the art of casting spells or glamours.

phenomenal world is founded on sexuality. The esoteric interpretation of this lunar symbolism will become apparent in due course. The *qoph* zone is situated opposite the wheel or tarot known as the *Visuddha chakra,* which has affinity with the Word and the vibration of the Word, for it is in the region of the throat —or its subtle counterpart—that the Word is made flesh through the sexual vibrations flowing from *qoph.* The Chinese trigram ☲☲, *sun,* represents air; in this case the perfumes or *kalas* of creative breath. These perfumes or emanations, in their turn, receive an influx from the *ajna chakra* which is the seat of the Will in man. In the *ajna chakra* are the 15 *kalas,* and the shadow—or reflection—of the 16th.[9]

These two *marmas,* the one in the region of the 'third eye', the other in the *qoph* zone, formulate respectively the Will and the Word, both of which fuse in *Visuddha chakra* to pronounce the Ineffable Name. This is the region of the 'Giants', the *Nephilim,* who procreate by Will alone, which mythical fact is relevant because the numbers of these two *marmas—ayin* and *qoph*—have the value of 170, the number of the Chaldaean word *npil,* meaning 'a giant'. Also 170 is the number of *itzo,* 'a bed', which illuminates verse 66 (chapter 2) of AL:[10] 'Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love.' For it is at the *qoph* zone that the Will achieves its apotheosis, dying to itself in the very act of endowing the Word with flesh.

The Chinese trigram corresponding to the lunar light of *qoph* is ☵☵, *Khan.* The hexagrams resulting from the union of sun and moon are the last two in the series of 64 hexagrams that constitute the *Book of Changes* or *Yî King.* Similarly, the *ajna* and the *qoph marmas* are the last of the series of power-zones in the subtle human anatomy.[11]

[9] For the meaning of this statement, see chapters 4 and 5.

[10] AL: this word AL is used throughout the present book to denote *The Book of the Law* (*Liber AL vel Legis*) which was transmitted to Aleister Crowley in Cairo in 1904. See Chapter 6.

[11] The cosmic lotus of one thousand petals (*Sahasrarachakra*), being extra-biological, does not form one of the *marmas* of this psycho-sexual tarot.

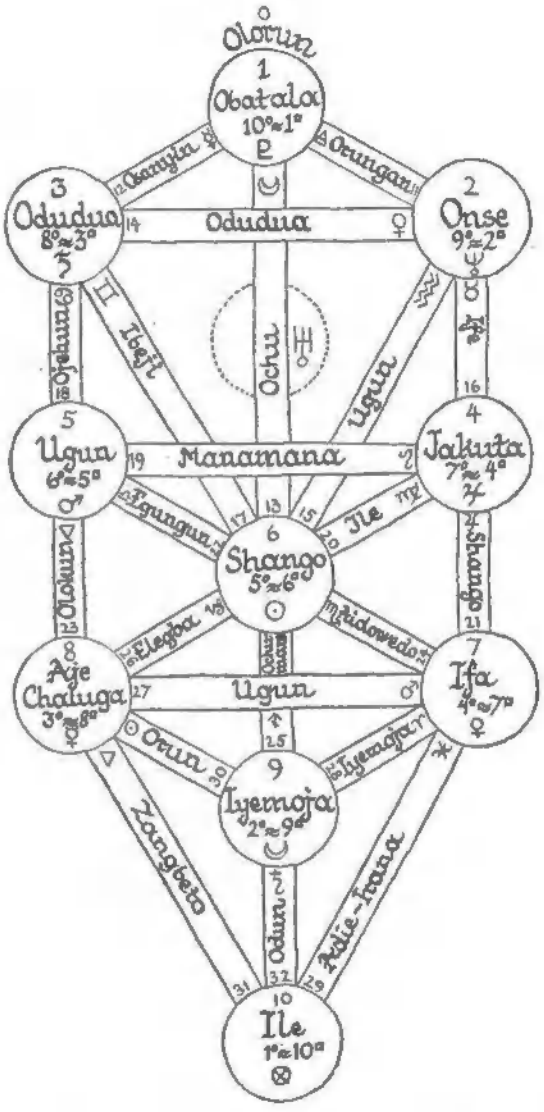


DIAGRAM 2 The tree of Life: The Cosmic Power-Zones and the Afro-Tantric Kalas

The next major *marmas* are located in the palms of the hands. The hands are the focus of intense streams of *ojas* or magical power. In the left palm the *ojas* is negative, passive, feminine, in the right palm it is positive, active, masculine. When the palms are in close contact, as in prayerful *mudras* of the hands, there is an interchange and free flow of energy between the twin terminals. The Adept can inform the circuit thus formed with a current of will that sweeps through the body, cleansing it of accumulated poisons. He can also draw down *ojas* from *ajna* and *qoph*, concentrating it in the right and left hands, and by the placing of the palms upon certain *marmas* of another person's body, can kill or cure at a touch.

The numerical value of the Chaldaean word for palm—*kaph*—is 20, which is also the number of the word for hand (*yod*). The two palms together, therefore, total 40, a number that yields highly significant qabalistic correspondences. Forty is the number of *Gval*, meaning 'liberator'. This is a title of Yesod, the lunar and specifically sexual power-zone on the Tree of Life (see Diagram). The connection between these ideas is evident; the palm (or hand) is the liberator of sexual energy in the priest or the priestess during the sacred rites. In profane sexual activity the connection is no less obvious. Furthermore, 40 is the number of Id IHVH, the Hand of the Eternal, also of *mem*, the mystical water, blood or wine that is drawn off by the hand in the rite involving the priestess in her lunar phase. The combination of these ideas reveals the magical import of the hand, and particularly the palm.

The palm is used especially to arouse the *marmas* in one's own or another's body. When the Adept stimulates the subtle power-zones in the body of a specially prepared priestess, he causes the Fire Snake[12] to manifest at the level, or in the dimension corresponding to that of his manipulations. He can thus exalt the *Kundalini* from its abode at the base of the spine to any *marmas* he may choose. When it rises to the *ajna* the woman then becomes an inspired priestess, a seeress or sacred oracle

[12] The Fire Snake is glyphed qabalistically by the letters *Shin* (attributed to Fire) and *Teth* (a snake), which together form *ShT*, Set, the god or power of this trans-sexual zone.

gifted with clairvoyance; she sees into the past and into the future. In certain Kaula Cults of the Left-Hand Path, where the worship of the Goddess is performed exclusively at the level of the *muladharachakra*,[13] the priestess, after concentrating *ojas* in the palm of her left hand, arouses the Fire Snake and, *not* taking it up the spine, sees clairvoyantly with her womb. This she does during the time of *catamenia*, when the astral forces are able to assume almost tangible form from the effluvia emanating from her vaginal vibrations. Crowley alludes to this phenomena in his commentary on the word *qoph*:[14] 'The Hebrew letter *Qoph* represents the "hysterical" sealed womb at night; the womb "sees things" in the glamour of physiological upset, while the Sun lurks.'

The seat of the Fire Snake is in the vulva which is—as it were—the second eye. It is represented in the Chinese system by the trigram ☱, *Khwan*, and the kalas or effluvia of this eye are represented by the trigram ☱, *Tui*. This eye also is *ayin*[15] whose number, seventy, represents the material aspect of seven, the number of the Primal Goddess.[16] Among other correspondences are the words LIL, meaning *night*, and SVD, meaning 'the Secret'[17] also a couch or *seat*, the god Set, a sacred chest, ark, box or sarcophagus, all of which evoke ideas of death and, mystically, life in death. Furthermore, in AL the word *Khabs* (ChBs, a star, 70) is described as 'the name of my House', meaning that the star is the name of the abode of the Fire Snake. This is so, for the star is the Star of ShT, or Set.[18] Furthermore, it is written: 'The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you!' The goddess is speaking and she is telling the priest that The Star is in the place of magical power (ie. the queue or tail of the goddess), not *vice versa*; an exhortation to worship the Star,

[13] The Seat of the Fire Snake and the Seventh power-zone, or wheel of magical force in the human organism.

[14] See *777 Revised*, London, 1955, p. 41. The misprint in that volume has already been noted and corrected in *The Magical Revival* (page 132).

[15] Note the similarity of the words for 'eye': *Ajna*, *Ayin*, *Yoni*.

[16] Her number is seven because she was originally typified by the seven stars or *Ursa Major*. See Chapter 3. The seat of the Fire Snake is the *seventh* power-zone in the psycho-sexual tarot of the human organism.

[17] See Chapter 8. [18] See Chapter 3.

Set, i.e. arouse the Fire Snake so that the light of the goddess bathes the priest 'in a sweet-smelling perfume of sweat'.[19]

Finally, seventy is the number of IIN, meaning 'wine', the inebriating fluid of which it is written: 'To worship me take wine and strange drugs.' Wine is assimilated to the symbolism of the *kalas* or ophidian emanations that are generated and rendered vibrant by the magical invocation of the Fire Snake.[20] The *svd* or 'secret' eye is that mysterious organ about which many dark hints appear in the literature of the occult; it is usually associated with abhorrent mysteries, witchcraft and sorcery. This eye is also feminine and it is represented by the anus of the goat, for Capricorn is the astro-glyph of the Scarlet Woman when she is used in the Rite for building up magical power on the inner planes. It is represented by the Chinese trigram ☵☵, *Kân*. Eliphas Lévi refers to this formula in his *Transcendental Magic*, and Crowley—perhaps more than any other magician—used it repeatedly.[21] When applied to the male the formula is debased to black magic and is condemned by the Tantrics although its widespread use among the Arabs and the Greeks of antiquity suggests that its value as a practical magical formula is so great that ■ compunction was felt in employing it. The correct interpretation of the 'unmentionable vessel'—as Crowley calls it in his *Magical Record*—is, as I have explained in *Aleister Crowley & the Hidden God*, the organ of the priestess during its lunar phase, and its formula is that of materialization; hence its connection with the element Earth, for the formula 'earths' or reifies the current in tangible phenomena.

The last major bodily *marma* is associated with the element Fire; either the fire of the Goddess in sexual heat, or that hidden and volcanic energy glyphed by the most sacred letter of the qabalistic alphabet—*yod*—the number 10. *Yod* is the point or *bindu* created by the fusion of the *phallus* (I) and the *kteis* (O) ; hence 10. The Chinese trigram corresponding to the element, fire, is that of ☲☲, Kân.

[19] The *kalas* emanating from the vagina.

[20] See *Aleister Crowley & the Hidden God*, Chapter 8.

[21] See *The Magical Record of the Beast 666*, edited and annotated by John Symonds and Kenneth Grant. Duckworth, 1972.

The sexual tarot of the complete human being thus forms the qabalistic cross of the four quarters which is also the circle, for the total numeration of the letters of the *marmas* is 360,[22] the number of degrees in a circle.

The cross of the four quarters was the symbol—in the earliest cults—of the place of intersection between Spirit and Matter. It is the emblem of Baron Samedhi, of Maître Carrefour, the Lord of the Crossroads and God of the Dead, who has to be evoked before the spirit-world can be entered.

This scheme of sexual tarots comprehends also the eight trigrams which form, in permutation, the 8×8 (64) hexagrams of the most ancient Chinese system of magic. The human body is thus a compendium of, and the basis for, all the major occult systems, ■ well as being the substance of the shadow in which the world of phenomenal being appears to undergo its ceaseless transformations.

There are in all 16 astrol-sexual *tattvas* or tarots—8 in the female organism and 8 in the male—and they form the basic *tattva-pattern*, which, together with their etheric counterparts form the 32 tarots. These are the primal occult power-zones whereupon was founded the qabalistic Tree of Life with its 32 Paths, and, long ages earlier, the 64[23] *Fa* or principles of Chinese mysticism, where they are identified with the hexagrams of the *Yi Ying*.

The most perfect *tarot-pattern* for magical purposes, however, is the Chaldaea-qabalistic scheme which comprises the 10 Sephiroth or cosmic power-zones with their 22 rays or paths leading into the depths of human consciousness and uniting each individual centre with its fellow star by an infinitely ramifying network of astro-magnetic vibrations. The Ten Sephiroth represent the cosmic or planetary power-zones, seats of power conveying the influence from transplutonic regions veiled by the triple Veil of the Negative: *Ain*, *Ain Soph*, *Ain Soph Aur* which are

[22] *Ajna* (*ayin*, 70) + *Qoph* (100) + *Kaph*, *Kaph* (40) + Kteis (*ayin*, 70) + Anus (*ayin*, 70) + Yod (10) = 360, the number of days in the circle of the year discounting the five 'lost' days when the mystical occultation of the moon occurs. See pages 81 and 156.

■ i.e. the reflection or duplication of the 32 power-zones.

Nothingness, Limitlessness, and Limitless Light (the LVX of the Gnostics).

The planetary power-zones are Pluto, Neptune, Uranus, Saturn, Jupiter, Mars, Sol, Mercury, Venus, and Luna. Each has its primal ray, *kala*, or magical influence, each is radiant. Various god-forms are ascribed to each of these seats of power: Harpocrates or Nuit, to the *Ain*; Hadit or Set to Pluto; Dagon or Nodens to Neptune; Choronzon[24] to Uranus; Maut or Isis to Saturn; Amoun to Jupiter; Horus to Mars; Asar or Ra to Sol; Hathor to Venus; Anubis to Mercury; Shu to Luna.

The 22 *kalas*, rays, or paths are projections or vehicles of the cosmic energies in the psycho-sexual network of the human body. They not only convey the Primal *Kala* from the transplutonic aethyrs but are themselves forms of this *kala* which, passing through the prism of a particular cosmic power-zone condenses and radiates its influence into the subtle aura of the earth. To each path or ray is assigned a qabalistic value and an elemental or stellar sign. The eleventh path,[25] which is of particular importance in the present era, is ascribed to the element Air[26] or Space and to the letter *aleph*. This *kala* is symbolized by the double-headed eagle, symbol of the Holy Ghost. It is the Path of the Child—Hoor-paar-Kraat—the Babe in the Egg. Its elemental attribution is *akasha*, or Spirit, the black egg of which is typified by the crocodile, Sebek, which links it with the *kala* of Set.

The 12th *kala* is the Path of the Magus ruled over by Mercury and symbolized by the Phallus. It represents the fluidic basis of all forms of transmission and its qabalistic symbol is *Beth* and the Wand of the Magician. It is ascribed to the Messenger, and the cynocephalus or ape of Thoth is the cognate symbol.

The 13th *kala* is that of the Virgin, the High Priestess who has special affinity with the moon and with the essences contained

[24] See Chapter 9 for an explanation of this complex concept.

[25] The eleventh path is actually the *first* path or *kala*; the cosmic power-zones or Sephiroth from Pluto to Luna being reckoned as the first ten paths.

[26] The four elements Air, Fire, Water, Earth are not the terrestrial elements but elemental tarots or principles of which the four familiar elements are the terrestrial forms.

in the lunar radiations of the female. It is the sphere of the unawakened (i.e. entranced or sleeping) Isis, or of Artemis, the Huntress, with her dogs.

The 14th *kala*, represented by the alchemical element, Salt, is that of the Great Mother and her offspring. It represents the Wife, the continuity of life and inheritance of blood which unites all forms of nature. The White Eagle typifies the alchemical salt, the white tincture of the nature of silver. Its qabalistic value is *daleth*, meaning 'a door', the vaginal orifice of the Wife as also of all manifested life. The ruling cosmic influence in Venus.

The 15th *kala*, Hé, is also attributed to the Mother and to the five-pointed star of physical reproduction: the double blood of the Mother represented by the glyph of Aquarius with its twin streams of life-giving fluid. In the old systems of initiation which obtained during the previous aeon,[27] this *kala* was ascribed to the Ruler who represents the alchemical element Sulphur. The ruler now, however, is ascribed to the 28th ray.[28] It is significant that Aquarius, the star-complex symbolic of the twin streams of magico-mystical energy in man links, not the Spheres of Yesod and Netzach [Luna and Venus] ■ formerly, but the Sphere of the Zodiac (Chokmah) and the Sun-Son (Tiphareth), thus yielding the key of this Aeon's formula. It is not the limited Venusian ray that is blended with the Moon of illusion and witchcraft to produce the glamour of objective existence, but the perfect blending of the stellar current, represented by Chokmah, with that of the solar-phallic consciousness in man. In other words, the influx of stellar energies from beyond the solar system is streaming in to illumine the Sun of our system, which is none other than Ra-Hoor-Khuit, the Crowned and Conquering Child, Horus triumphant.

The next ray carries these energies from Chokmah to Chesed *via* the Son-Priest, typified by Taurus. Chesed is the vehicle of Jupiter the 'King', thus indicating that the rule of the Child or

[27] See *Magick*, by Aleister Crowley (Routledge, 1973) for an account of the succession of aeons.

[28] See *The Book of Thoth*, by Aleister Crowley (O.T.O., London, 1944) where a full explanation of this change is given.

Son-Priest is to be established in the current aeon. The ray complementary to that of Aquarius is characterized by the twins —Set-Horus—ruled by the energies of *Zain*, the Sword.[29] The twin powers of the 15th *kala* are thereby perfectly balanced by the 'twins': the 17th *kala* through the medium of the High Priest, the 16th *kala*. Here is the crux of the system of *kalas* ▬ manifested in the present Aquarian Age, and the key to the mystical formulae of the Aeon of Horus ▬ represented in Crowley's Cult of *Love under Will*.[30]

The 16th *kala* is the supreme and final *kala* in the ancient system of Tantra. It is the culmination of the 15th, which was known in Akkad as Ishtar, the *Goddess 15*.[31] The *kalas* were expressed by and through the 'goddess' in the form of the virgin or unawakened[32] priestess in her oracular phase.

In the Aeon of Isis, even as today in the Aeon of Horus, the Mother still represents the 15th *kala* under the form of the dual essences of life represented by the sign Aquarius.

The mystical *kalas* of the *Kaula* Circle flowered at the time of the full moon, i.e. when the priestess assumed her lunar or oracular phase. This represents the stellar consciousness in its lunar phase under the dominance of Pisces, which ruled a former aeon. Now, in the Aeon of Horus, it is her 'son'—the High Priest—who invokes the *kalas* of Nuit *via* the Woman girt with the sword, the Woman pregnant with the twins who give voice to the *oracle of the mighty gods*.[33] The emphasis is upon the intervention of the male, not as the Father—Osiris—as in the previous aeon, but ▬ the son or child, Horus. The 16th *kala* is therefore the pivot around which the entire system of stars or essences revolves, and the remaining 16 that go to compose the system of 32 Paths are reflections of these 16 in various degrees of outwardly directed energy.

The Virgin, the Whore, and the Mother are represented by the

[29] Cf. AL. Chapter III, verse 11. 'Let the woman be girt with a sword before me; let blood flow to my name.'

[30] See Chapters 6 and 7.

[31] See *Aleister Crowley & the Hidden God*, Chapter 2 and elsewhere.

[32] i.e. entranced; the 'sleeping' princess of fairy lore.

[33] Title of the 6th Key of the Egyptian Tarot, according to the system used in the Hermetic Order of the Goden Dawn.

13th, 14th, and 15th *kalas* respectively; in the 16th *kala* these three aspects of the feminine formula are gathered together and invoked by the Son-Priest represented by The Beast (i.e. Taurus). In ancient Egyptian symbolism, Taurus—the 'bull' of the mother—was not only her consort, he was also her son (Horus), and his twin brother—Set—was hidden within him: 'For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., whose name is Truth.'[34]

This passage contains the entire doctrine of the New Aeon, even to the adumbration of the future Aeon of Maat which is due to follow upon the present era.[35]

The 18th Path, or Ray, is symbolized by the letter *Cheth* which is also the numeral eight; it represents the *height*, or summit, of the mysterious processes that have preceded it. This *kala* is under the aegis of Cancer—the primal Creative Power—which balances, on the left side of the Tree, the *kala* of the High Priest, on the right. This primal Power is linked directly with the High Priest by the reciprocal Path, 19, which is to the Priest what the 14th *kala* is to the Priestess.

The 19th ray is typified by the lion-servant, *Teth*, the solar-phallic power which counterbalances the Daleth-Door symbolism of the Priestess. The combination of the Beast, in the form of the lion-serpent, with the Priestess or Whore—the Venusian door or gate—generates the secret seed represented by Virgo, the hermit, the spermatozoon that is the essence of the 20th *kala*. This confers upon the Priest the title of the All-Father, Three-in-One, represented by Jupiter the King who presides over the 21st *kala*. Thus is the Venusian Force fulfilled in the Path of the Balance (Libra). This has a special significance in the New Aeon Cults for the letter L is the secret glyph of this *kala*, and, together with *Aleph* (the eleventh *kala* that is also the first) constitutes AL, the key number—31—of *The Book of the Law*, the *grimoire* or magical enchiridion of the New Aeon.

[34] *Liber A'Ash vel Capricorni Pneumatici*. See *Magick*, pp. 496–8.

[35] See Chapter ▮ for Frater Achad's interpretation of the Aeon of Maat.

Immediately after this critical stage in the rite the priest is slain in the 'water', or blood, of the 23rd *kala*. There he undergoes the transformation typified by Scorpio on the 24th Path. Scorpio is associated with the sexual energies in the human body, and it is by virtue of the sexual machinery of the female—represented by the Dragon of Corruption (Scorpio)—that the link between the Sun (Tiphereth) and the Moon (Yesod) is effected by the 25th *kala*. Tiphereth is the solar-consciousness; Yesod, the lunar: the solar-phallic, male-female, conjunction of power-zones that creates the conditions of full manifestation represented by the Goat, Capricornus, who rules the 26th *kala*. This is the Beast of the Tarot of the Egyptians represented by or as 'the Devil', Baphomet, the symbolism of whose 'secret eye' has been explained. Capricorn is also the zoömorphic totem of the Scarlet Woman and the 'Symbol of that gigantic power whose colour is scarlet, and who has affinity with Capricorn, or Babalon.'[36] The esoteric gloss upon the symbolism of the Goat in relation to the formula of the Scarlet Woman is to be found in the Tantric Tradition where the goat is sacred to Kali, whose talisman is blood. This *kala* has important affinities with the lunar cycle as it manifests through the Priestess at the time of the occultation of the sun, hence the symbolism of the 'blind' or hidden eye. It is this sanguine ray that forms the basis of the 27th *kala*, which is dominated by Mars, a god that was originally related to blood spilt in sexual assault[37] and the blood denoting the right—or 'rite'—time for magical copulation. The later association of Mars with war, and with blood shed in violence, was made by those who failed to understand the nature of the primitive mysteries.[38]

The 28th ray is ascribed to Aries, the Ruler, the omnipotent *kala* represented in Alchemy by the Red Tincture, the fiery element of the cosmos whose element, Sulphur, well typifies that metal which is of the nature of gold. The 28th *kala* is thus

[36] See *The Djeridensis Working* (*Magical & Philosophical Commentaries on The Book of the Law* by Aleister Crowley, edited by Symonds and Grant, with an Introduction by Kenneth Grant. Montreal, 1974.)

[37] Resulting in the rupture of the hymen.

[38] See *The Source of Measures* (J. Ralston Skinner), quoted in *The Secret Doctrine* (1888 edition), vol. II, p. 43.

the complement of the *kala* of the Whore or Priestess—the 14th or Venusian *kala*—and of the White Eagle of the Alchemists which represents the continuity of life and inheritance of blood uniting all forms of nature: the White Tincture of the nature of silver. The Ruler originally typified the 15th *kala* which is now under the aegis of the Star Set-Isis,[39] as already explained. The power of the Ruler flows directly on to the Sphere of Malkuth, the Kingdom of Earth itself, the 10th *kala* that conceals the transplutonic elements of the first *kala*, Kether. The vehicle or *menstruum* of the Ruler's energy is the 29th *kala*, under the aegis of Qoph, the piscean vibration discussed previously in connection with the psycho-sexual energies at the base of the cerebellum. It is presided over by the Moon and Balances (Libra) —the 30th *kala*—which is principally solar though with mercurial and lunar undertones.

The 31st *kala* is specially relevant to the symbolism of the New Aeon. It is the Path of the Fire Snake and of the Spirit of Flame which links the power-zone of Mercury—the male generative energy—with that of the Earth herself (the 10th *kala*, or *muladharachakra*) which is the abode of the material Fire Snake, as Yesod (the 9th *kala*, or *svadisthanachakra*) is that of the astral Fire Snake. Thirty-one is the number of AL, the key of the Book of the Law, and one third of 93, the supreme magical formula of Thelema (Love under Will). In reverse, AL (meaning 'God') is LA (meaning 'Not' or Nuit) and its number 31, also in reverse, becomes 13, the number of Unity and of the Virgin or entranced priestess.

Thirty-one thus links the Fire Snake with the cosmic power-[redacted] through the medium of the High Priestess who *reverses* the magical current, i.e. exalts the Fire Snake to the spheres of transplutonic radiance before flooding the earth—the 'Kingdom', Malkuth—with the light of Cosmic Consciousness.

The final stage of this entire complex formula of *kalas* is fulfilled, or 'earthed', in the 32nd *kala*, which is the complete projection in material terms of the 16th *kala* which it doubles or reflects. It is in fact the projection of the 'Stone' of which

[39] i.e. Sothis.

the Alchemists speak. The whole is summed up in the glyph of the Tau, or Sign of the Cross, this being the Point of Return to the Source of All. Tau is the Sigil of the god Set, whose formula has now been completed.

The foregoing explanation, long as it has been, explains one use of the Tree of Life as a magical engine and as a living map of cosmic *kalas* flowing into the solar system from beyond the veils of the *Ain*; from voids beyond space. The links and interrelations of these cosmic influences can be apprehended by reference to the eight *marmas* or power-zones in the human body and the 16 *kalas* which they generate; also by the 32 (4 × 8) astral tarots of the Tree of Life no less than by the 64 (8 × 8) *Fa* of the Chinese *Yi King*. In the Tantric system an analogy to the *kalas* on the Tree may be discerned in the *yantra* of the Goddess *Dakshinakalika,* where the 15 steps of her 'yoni' represent the lunar *kalas* which culminate in the central *bindu*, the 16th *kala*.[40]

The Tree of Life in its schematic form represents the ganglionic complexity of the psycho-sexual anatomy of man with particular reference to the endocrine system and its secretions. Initiates have for many ages been aware that this system has a subtle affinity with the *chakras* referred to by the ancient Hindus and Chinese, by seers or *rishis* who were able to see clairvoyantly—by the use of the *ajnachakra*—the scintillant web of brilliance that coursed through the denser masses of its shadowy physical counterpart. Dion Fortune stressed the analogy; in her novel, *Moon Magic*, she explains the processes of sexual magick through the polarized activity of these glandular secretions. The endocrine system in the microcosm therefore mirrors the macrocosmic *marmas* and *sandhis* existing as event-acts in extra-physical, non-spatial, dimensions. The Tree of Life, in this sense, becomes an esoteric instrument delineating the transmission of cosmic energies and their condensation and storage in the planetary power-zones (i.e. the Sephiroth), which, in turn, act as prismatic radiators through which the *kalas* of the zones ray out for distribution throughout the occult anatomy of man.

■ See *Aleister Crowley & the Hidden God*, Chapter 3.

Michael Bertiaux, a present day Initiate, has well described the mechanics of such an occult instrument :

> There are physical machines which serve as anchors or groundings for astral machines. This might take the form of a diagram on paper, which shows the outline of an astral machine, or it might be a mathematical formula which gives the operational nature (what it is and how it works) of an astral, mental, or intuitional machine.[41]

It is essential to bear in mind this dynamic and *magical* use of the Tree when assigning to the Sephiroth and Paths the various formulae of the tarotic arcana. The designs of the *Atus*, for instance, are delineations of the ceaseless inflow and outflow of cosmic energies and their interrelation with the 'magical mirror' of man's psycho-sexual sheaths. This is particularly evident in Crowley's designs where the symbolism is patently of an alchemical and psycho-sexual nature. The use of the Tree merely as a 'filing cabinet', or some similar static system of reference, is contrary to the whole esoteric tradition, yet this attitude is adopted by all but a few of the so-called initiated Cults working with these currents today. In past ages, ■ in the Tantric Cults of India, China, and Mongolia, ■ well as in the Draconian Cults of Egypt, the Tree existed—not necessarily in the form in which we know it today—as the secret *vevers* of African cults, the *yantras* of Indian Tantra, no less than in the ancient *Fa* symbols of the Chinese which have come down to us as the 8 trigrams and 64 hexagrams of the *Yi King*. It is the interrelation of macrocosmic and microcosmic forces, and their ramifying course through the subtle anatomy of the human body, that underlies the traditional glyphs of the Mysteries now largely stylized to such an extent that their true meaning has been effectively concealed from all but initiates. It is due largely to the works of Adepts like Aleister Crowley, Dion Fortune, Austin Spare, and the continuation of their work in the cults founded or inspired by them that the genuine occult tradition was not totally lost to the Western world.

[41] Lesson 2, Part I, Third Year Course in Esoteric Engineering. From the Private Papers of *The Monastery of the Seven Rays* written by Michael Bertiaux.

On the other hand, the purely passive use of the Tree of Life proves also of value in illumining the nature of ancient cults and their relation to the present day manifestations of them. This will become apparent when we consider the primal African cults from which Voodoo and Obeah emerged to become fully effective generators of magical energy.

2

The Afro-Tantric Tarot of the Kalas

THE TREE of Life has been described as the 'ground-plan of the Western Esoteric Tradition'.[1] It is this, and much more, in a sense other than that demonstrated in the previous chapter. Its delineations are capable of illumining the arcane systems of classical antiquity by reference to the cults from which they originally emerged : the cults of Africa.

Furthermore, traces of some of the most obscure magical languages are yet extant in some of the god names, place names and ancient dialects of Africa. In the West African 'fetish' cults, for instance, [redacted] preserved some of the primal names of magical power that were carried over and integrated with Egyptian and Chaldaean traditions at a much later age. The pantheons of these primal cults are replete with names suggesting Enochian, Atlantean, and even earlier rootage. Odudua, the Supreme Genetrix, worshipped by the peoples of Yoruba, Dahomey, Benin, and neighbouring kingdoms, was undoubtedly the type-name and the root of the most ancient deity known to man, later worshipped in masculine form as Od,Ad or Had,Hadit, the Chaldaean form of Set. Similarly, Ol-i-orun or Oludumare 'The All Powerful' carries distinctly Enochian echoes,[2] while the name

[1] Dion Fortune : *The Mystical Qabalah*, and elsewhere.
[2] See *The Equinox*, Vol. No. viii. Samuel Weiser, New York, 1973.

Oga-ogo, 'The Most Glorious', is reminiscent of Ar-O-Go-Go-Ru-Abrao in the mighty Satanic invocation that has been translated as 'Thou spiritual Sun! Satan, Thou Eye, Thou Lust; Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun![3]

Both these deities, Oliorun and Oga-Ogo, are expressions of the *Ain*, or Eye of the Void, which in the primal African Cult was known ▬ Elemi, a name which was said to be incommunicable. It was the equivalent of El or AL, continued in the Draconian Cults as El Shaddai or Al Shaitan, the stellar deity worshipped by the Arabs and the Jews and by the earliest settlers in Sumer. Alemi or Alhim became the Elohim of biblical lore.[4] These gods or cosmic powers pour through the Veil of the *Ain*—the All-seeing Eye—which has its human analogue in the *ajna-chakra*, concentrated in the first power-zone (Kether) as Obatala. Obatala, meaning 'the King of whiteness and light', was preserved in the occult tradition of the Tree of Life. One of the titles of Kether is 'The White Head'. In African symbolism whiteness represents Spirit, and the light of Spirit. During the celebration of the Mysteries the neophyte was plastered with white ash or clay to denote his transformation into a spirit, and his ability thereafter to function in the world of spirits. White was therefore revered in the Mysteries as the holiest of hues. Obatala as 'The King of Whiteness' was ■ trans-sexual deity, but when whiteness later came to symbolize creative potency, ▬ the white seed or semen, Obatala then became the equivalent of the masculine component of deity. He is the African *logos* and it is the work of Obatala to form the child in the womb, his feminine aspect, Odudua. Odudua is the chief goddess of the African pantheon. Her name means 'The Black One'.[5] An alternative name of Odudua is Iya Agba 'The Mother who Receives', an exact equivalent of the qabalistic Binah, the third *sephira* of the Tree of Life. Obatala and Odudua, the White and the Black, were, in the beginning, locked in copulation and hermetically sealed in ■ bottle-gourd; Obatala in the lid (i.e. the head), and Odudua in the bottom of the bottle which was engulfed in the

[3] *Magick* (Crowley), Routledge edition, 1973, p. 357.
[4] Cf. Crowley's remarks on Alhim ▬ ■ magical formula; *Magick*, p. 162.
[5] *Dudu*, black; *iwa*, existence. Had, or Set, also means 'the black one'.

Great Sea[6] and enveloped in profound darkness—the primeval gulf located on the Tree of Life as the Abyss between Chokmah and Binah. Obatala represents all supernal things; Odudua, all infernal things. Obatala is Mind; Odudua is Matter. Obatala is Heaven; Odudua is Hell. These concepts are implicit in the whitened gourd[7] which is provided with ■ cover or veil in the sacred temples of the Mysteries. These twin deities are actually One God and this idea is conveyed by a statue having a single foot, a single arm, and a tail terminating in a ball or globe.

The cosmic power-zones, Chokmah and Binah, that are assigned to Obatala and Odudua respectively typify the dual currents of magical energy known as the Ob and the Od.[8] In the physical organism the control of these two currents of occult electricity implies the inhibition of the usual results of sexual congress. The *libido* is not earthed, but magically directed so as to incarnate in a form specially prepared for its reception, viz: a talisman, sigil, *yantra*, or *vever* that is the vehicle of the deity invoked. The formula of the Ob and the Od, and therefore of Obatala and Odudua is resumed in the glyph known as the Caduceus of Mercury (see diagram). The triple tongue of flame formed by the heads of the twin serpents and the ball of the wand represents the natural and central Fire equilibrated by the polarization of the Ob and the Od. Ob[9] is the lunar vibration used by the Magus when he rouses the Chokmah power-zone in conjunction with Yesod, hence the designation of the Chokmah Grade in the magical hierarchy of the A.·.A.·.[10] is $9^\circ = 2\,\square$ (the numbers of Yesod and Chokmah respectively). Od[11] is the vibration of the Magical Light of Set. *Aour*,[12] Light—the LUX of the

[6] Cf. Binah, one of whose designations is The Great Sea.
[7] "The gourd or calabash was a figure of the first heaven that opened in the beginning. This . . . contained the waters. Hence the natives of Hayti have a tradition that the flood burst forth from ■ most capacious gourd'. (Massey, *Natural Genesis*, vol. II, p. 182.)
[8] See Diagram, p. 26.
[9] Ob ▬ *AVB* = 9, the lunar current.
[10] A.·.A.·. These initials stand for *Argenteum Astrum* (Silver Star), ■ name of the Great White Brotherhood.
[11] Od or AVD = 11, the Magick Light.
[12] *Aour* = magical light, or electricity.

Gnostics—is the solar vibration: the sun in the heavens; consciousness in humanity; gold in metals. The secret of magnetism, as of magick, consists in ruling the fatality of the serpent (Ob) by the intelligence and power of Od in order to create the perfect equilibrium which manifests as *Aour*, the Magick Light, in balanced polarity, vibrating in readiness to create.

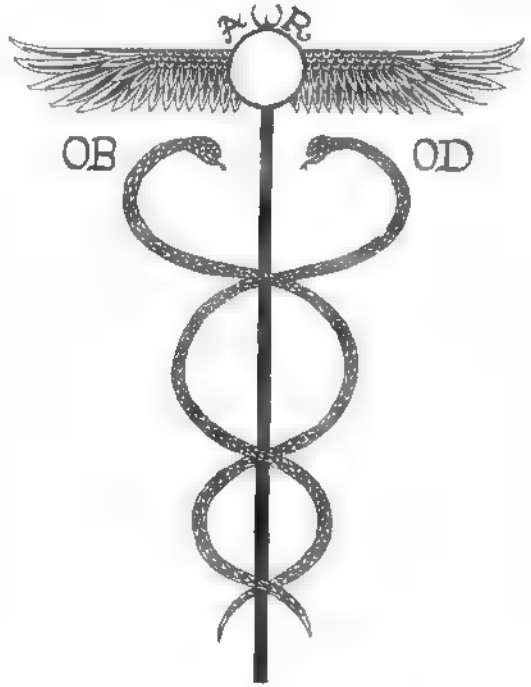


DIAGRAM 3: The Caduceus of Mercury

In the Tantric cults the globe of the wand equates with the *bindu*, the concentration in a single point or seed of cosmic creativity. *Aour* is then the *sushumna*, the central column of the Tree of Life, the spinal column in man, while Ob and Od are the left and right nerve currents.[13] When polarized, they

[13] The *ida* and *pingala nadis*; i.e. the lunar and solar currents manifesting in the human body as the left and right branches of the ganglionic nerve structure.

arouse the Fire Snake sleeping at the base of the spine. The *Kundalini* then shoots upward and becomes the central fire-tongue of triple flame, the flame of Spirit in the Caduceus symbolism. This has the form of the letter *Shin* (ש), the letter of Fire and Spirit attributed to Shaitan or Set. The word *Shin* signifies a 'tooth'; it is the typical tri-dent of Spirit, the horn or bone of resurrection typified by the phallus of Osiris, the trident of the Indian Shaivites, no less than by the Fork of Neptune, Poseidon, Dagon, and other ancient gods of the deep. The number of *Shin* is 300, which repeats the triple or threefold symbolism, for 100 is the sum of the initials of the P(*hallus*) and the K(*teis*), the magical instruments that create the phenomenal world. The number 100 is therefore the number of illusion.

The word *Ob* or *Aub* is of major significance in the primal mystery cults of inner Africa. According to Gerald Massey: 'Dr. Hahn derives the word *Aub* from a Hottentot root, *Au*, meaning to flow, or bleed. The motion of the serpent made it a type of that which flows—water flows, blood flows—and the Serpent flows along the ground. Cf. the MQNR IMIM, or fountain of blood for the feminine *pudenda*, Lev. xii. 7, which is likewise the Tepht (hole) of the Snake.

'The witch of Endor was described ■ a woman with knowledge of *Aub* (Ob), because the witch, whether African, Assyrian, Egyptian or European, is a pythoness, ■ serpent-woman possessed of the knowledge and wisdom of the Obeah or Ophite Cult. Sir Richard Burton, in *Dahome*, notes the feminine origin of the priesthood, the Danhgwe-no or Fetish Priests of Hwida, whose titles signify the Mothers of the Serpent.'

Odudua, the personification of the ophidian current was the presiding deity of the City of Ado,[14] where a temple of sacred prostitution was established in her name, not far from Badagry. Ado is a terrestrial power-zone similar in kind to the sacred centre of the Tantrics in Kamarupa (Assam) where, according to tradition, the earth menstruates.[15] Odudua thus equates with the Scarlet Whore of Babylon.

[14] Ado means whoredom. Note that Ado (ADV) is qabalistically equivalent to 11, the number of AVD (Od) the Magick Light.

[15] See Avalon, *Hymns to the Goddess*, Introduction.

Next in importance to Odudua is the African Jupiter Shango of Jakuta. He dwells above the firmament in ▬ immense palace with gates of bronze. His brother Ogun, sometimes known as Ogoun Badagris—the bloody war-god—equates with the Sphere of Mars (Geburah) on the Tree of Life. Iron is his sacred metal and it is used in the Rites of Blood that celebrate his mass.

The solar aspect of Shango and his attribution to Tiphereth, the Sixth *Sephira*, owes itself to the fact that like most mythical beings Shango was supposed to have assumed human form as an historical king of Yoruba. He was rejected by his people after the usual fashion of redeemers and hanged himself upon ■ tree called Ayan.[16] Having chosen to die he later resurrects ▬ ■ fetish, or *oricha*, and becomes the Lord of the Dead. The incident gave to Shango the additional name of Obakoso, King of Ikoso, which is the place in which he hanged himself and was subsequently buried. Ikaso was thereafter hallowed and very soon became a city for people who gradually gravitated to the place and built houses for the priests of the *oricha*. Until comparatively recent times the kings of Yoruba visited Ikoso on the day of their coronation to receive the Sword of Shango and the insignia of their executive power.

The African Venus, Ifa, is the original of the Hebrew Eva. Nothing was done without consulting Ifa. She was regarded as the messenger and interpreter of the gods, and through her agency alone the fetishes manifested. She established herself at Ado, the city sacred to Odudua, after having been banished from the city of Ife. This is an allusion to the degradation of the Great Mother to the status of the Great Whore of later theogonies.

As the central or solar power-zone—Tiphereth—is always attributed to a god who is slain and whose redeeming blood saves, so the Venusian-Lunar attribution of Netzach affords the feminine inversion of the primal myth, showing how the Goddess gradually became degraded as the God was exalted.

In some myths Ifa is regarded as masculine, and at Ado—the City of Prostitution—he planted a palm-nut which produced *sixteen* palm trees from the same root. The symbolism of the

■ The symbolism of the hanged, extended, or crucified saviour is not uncommon in the lives of mythical redeemers; cf Christ, Witoba, etc.

number 16 is of major importance. The following is a primal myth quoted by Farrow which shows clearly the magico-sexual origin of the fetish :

> In the early days of the world, when the human race was few in number, the gods were stinted in sacrifice and so often went hungry and had to forage for themselves. Ifa took to fishing, but had no success, and, being hungry, consulted *Eshu* (who is also called *Elegba*), who told him that if he could obtain sixteen palm-nuts from the two palm-trees of *Orungan*, the chief man, he would show Ifa how to forecast the future. Ifa could then use his knowledge to forecast the future and benefit mankind, and so receive abundance of offerings in return; but he stipulated that the first choice of all offerings should be *his*. Ifa agreed, and went to Orungan to ask for the nuts, telling him for what purpose he required them. Orungan, delighted at the prospect, took his wife with him and hastened to get the nuts; but, finding the trees too high, drove the monkeys to them, who ate the pulp of the fruit and threw down the 'nuts', i.e. the hard shell which contains an oily kernel. Orungan's wife, *Orishabi* by name, tied these in her waist-cloth, as a child is carried, and so bore them to Ifa. Elegba (Eshu) then taught Ifa, who, in turn, taught Orungan, and so made him the first *babalawo*. Therefore when a ▬ goes to consult Ifa, his wife always accompanies him, or, if he is unmarried, his mother, and the woman carries the sixteen palm-nuts . . .[17]

The symbolism of the 16 palm-nuts and the 16 ripe dates from which the monkeys began to eat the red pulp which surrounds the stones conceals the mystery of the 16 *Kalas*, rays or emanations of feminine magnetism referred to by the Tantrics and the Tamil Siddhas. Dates are the special symbol of Ifa who is also known ▬ Bango, the goddess of the palm-nut, and sixteen palm-nuts are used when consulting the fetish and receiving an oracle.

The Mercurial Current of the Tree of Life is typified by Aje Chaluga, god of riches. He is ■ son of Olokun, the great deep, and his emblem is an enormous sea-shell. The marine symbolism

[17] The priests of Ifa ▬ called *babalawos*—'the father who has the secret'. The quotation is from *Faith, Fancies and Fetich*, S. Farrow, London, 1924, p. 38.

is continued in the Yesodic power-zone by Iyemoja, 'the Mother of Fish'. She is also known as the 'Foundation' from whence issued all the gods and goddesses. From Ife, that is from the gaping womb[18] of Iyemoja, emerged in great confusion all the deities.

Finally, to the Earth-Sphere, Malkuth, is attributed Dada, god of nature and vegetation. Perhaps Odudua as Ile, the earth, also belongs here. On the other hand, this form of Odudua might more aptly be attributed to the 14th *kala*, (*vide infra*).

The ten cosmic power-zones concentrate the influences of the major African deities that were later to reappear in the West Indian cults of Obeah, the Jamaican Myal and Wanga cults and the Voodoo systems generally. But before these influences could become absorbed into the human life-wave they had to flow into the microcosm by the appropriate paths or rays which unite the power-zones into the complex network of which the Tree of Life is a working model.

The air-ray of the 11th *kala* is attributed to Afefe, 'the wind', messenger of Oya and one of the three consorts of Chango. Oye is described as the Genius of the African Wind who dwells with the spirit of the locusts in the grand temple of Legba (Elegba), chief of the the evil genii. This *kala* is also represented by Orungan (the air), raper of his mother Iyemoja. In the Tarot of Tahuti this ray is attributed to the Holy Spirit whose sacred 'breath' impregnates the Virgin. Orungan is thus an African precursor of the *Ruach*,[19] the Holy Spirit.

To the path of Beth, the 12th *kala*, is assigned Osanyin, the 'genius of medicine'. He is, of all the genii, the most highly revered and the most frequently invoked. His symbol is an iron rod surmounted by the image of a bird, which reveals his connection with the Mercurial Aesculapius. Aroni, another deity of the mercurial ray is ■ genius of the forest; he is also skilful in medicine, but mischievous, capricious and dreaded by those who do not understand his nature. He occasionally appears in human form with a dog's head[20] and having one foot. At other times

[18] Ife = Eva, the genetrix.
[19] See *Magick* (Routledge edition), Part II, Chapter 8.
[20] Cf. the Egyptian Mercury, Anubis, the jackal or dogheaded deity.

he appears as a whirlwind which sweeps through the forest carrying the leaves before it.

The 13th *kala* is dominated by the Moon and appears in the form of Ochosi, a hunter; his symbol is the bow. The full implications of the occult significance of the bow are discussed in *Aleister Crowley & the Hidden God*, Chapter 7. The reference is to lunar or periodic blood, and this is borne out by the ascription to this ray of the gods of the lagoons, Togo and Once, waters which equate with the Egyptian Pool of Punt or 'Red Sea'. These lagoons featured in the administration of law and order from the time of the most ancient African kings. The accused was thrown into the water; if he floated he was taken into the canoe[21] and declared innocent; if he sank, the demon Togo is said to have slain him, which means that if Togo[22] is flowing, then life is destroyed. The sexual symbolism is obvious.

Odudua reappears ■ a specific *kala*, the 14th, which she embodied ■ the Goddess of Prostitution (Ado). Her rites or orgies were celebrated in her official temple. To the Ogboni, the African secret society, she was known as Ile, the Earth.[23] Champana, the fetish of disease, is connected with this Venusian ray. He is the deformed god whose symbol is ■ large stick marked with red and white spots. His messengers appear in the form of mosquitoes and flies. Champana is the most dreaded of all the fetishes and his evident connection with syphilis and other venereal diseases accounts for his association with the 14th *kala*, of which he is a *qliphotic* reflex.

To the *kala* of Mars, presided over by Aries, belongs the fiery aspect of Chango, and the god Ogoun with his *manamana* or chains of fire.[24] This *kala* is of special significance because it precedes the 16th *kala*. The martial symbolism with its violence, its heat and its energy denotes the feminine power at its peak, and it is all the more emphasized by the fact that it appears *between* the *kalas* of Odudua and Ife. The symbolism is easier

[21] Ark symbolism.
■ Literally 'the red water'.
[21] *Vide supra*, remarks on the Malkuthian power-zone.
■ Lightning.

to understand when it is realized that the goddess Erzulie[25] is the gentle aspect of Odudua on its way to becoming—*via* the martial current of the 15th *kala*—the demonic Erzulie *bon rouge* whose rites are characterized by blood and sexual licence. The two aspects are akin to those of Bâst, the Cat of the North, and Sekhet, the Cat or Lioness of the South, in Egypt, and of Bhavani and Kali in India.

Ife herself typifies the 16th *kala* represented by the gaping *vulva* of Iyemoja, from whence the manifested universe emerges. The labouring earth is ascribed to Taurus the Bull, and to the Hippopotamus, the Great Bear-er[26] of the waters.

The 17th ray is that of the twins; in the African cults, the Ibeji, who were the shadowy companions of twin children, and similar to the genii that inhabit ■ small species of monkey that infests the forests of Guinea. The symbolism of Gemini, the twins, and of Mercury with its Kaf-Ape symbolism[27] justifies this assignment of the Ibeji to the 17th *kala*. The tempest, Oro, also belongs to this ray, which is that of ominous appearances and screaming winds. Upon his feast day Oro appears in the shape of ■ monster in human form with face and lips smeared with blood. His bellowing resounds in all the cities, and the fetish priests celebrate his mass in the groves sacred to him. The terrible voice of Oro is simulated in the Mysteries by the rapid twirling of ■ wooden clapper attached to a string.

Loco, the god of the forests, also Abiku, Elere and Ojehun, evil spirits that inhabit jungle and deserts are ascribed to the 18th *kala*. They contrive to enter the human foetus in order to be born into the human life-wave and take their pleasure among men. This ray has an affinity with the stomach as well as with the occult phenomenon of vampirism[28] and other forms of parasitism. Another form of Ojehun is Opin Ijehin, 'he who takes part in the food'. He has his habitation in the abdominal region

[25] Of the later Voodoo cults.

■ In the Draconian Tradition of ancient Eygpt the Hippopotamus was a glyph of the constellation later known ■ the Great Bear; the seven stars of the Goddess that illumined the waters of space.

[27] See next chapter for details of this symbolism.

■ The ingestion of blood.

and is the genius who maintains the fire of the digestive system.[29] He never permits this vital element—which serves in the preparation of food—to be extinguished. His messenger is named Ebi, 'hunger'.

To the 19th *kala* are ascribed the serpent deities, Dangbe,[30] Idagba, and the python god, Selwanga. At Dahomey and at Porto-Novo a small non-venomous inoffensive species of boa called Dangbe is consecrated to the goddess Aidowedo[31] and is revered as her messenger. This *kala*, being under the influence of the constellation Scorpio, is of primary importance in all cults of the shadow. The 19th path is the path of the Serpent Dangbe which has its temples and its *oricha* (fetish-priests). It is forbidden to kill a serpent under the most severe penalties. Its messenger is the white ant. Hillocks of this insect may be seen, even today, surrounded with palm leaves to indicate that the inhabitants are in the service of Dangbe. Massey observes that

> the reptile was kept in a small hut by an old woman who fed it, and who gave forth the answers when her oracle was consulted. She was the Pythoness, the Medium of Spirit communication. The feminine origin of the priesthood is also indicated by the Danhgbwe-No or Fetish-Priests of Hwida, whose names signify the *Mothers of the Serpent*. The tongue of the serpent is known to be ■ very peculiar organ of touch . . . A snake called Ganin-Gub by the Hottentots is also said to have genitals and to seek to have connection with women while they are sleeping.[32]

Lightning, which symbolizes the dart of the serpent's tongue, which in turn symbolizes the sudden spasm of sexual orgasm, is also natural to the 19th ray. Hence Manamana, and Ugan or Ogoun, the African Vulcan, are associated with this scorpionic or ophidian current.

[29] Cf. the fire of the *Svadisthanachakra*, the power-zone sometimes equated by the Yogis with the solar plexus.

[30] *Dan*, serpent; gbe, life.

[31] Goddess of the Rainbow; *vide infra*: remarks on the 25th *kala*. For an explanation of rainbow symbolism see *Aleister Crowley & the Hidden God*, Chapter 7.

[32] Gerald Massey, *The Natural Genesis*, vol. 1. p. 300. 'While they are sleeping' probably refers to the entranced or oracular condition of the women concerned.

Ile, the Earth, and Oricha-Oko—the fetish of the fields and of agriculture—are imbued with 20th ray, that of Virgo. Chougoudo, who inspires terror of a place and thereby protects it, undoubtedly belongs on this path.

The 21st ray, being under the influence of Jupiter is that of Shango, whose symbolism has been explained in connection with the solar symbolism of the 6th cosmic power-zone, Tiphereth.[33]

Under the influence of Libra comes Egungun (lit. 'bones of the dead'). This is the name and symbol under which judicial power is deified in Yoruba. At the time of his festivals Egungun's fetish-priests appear in the streets in the forms of masked demons fantastically attired.

Olokun is the negro Neptune, the sea, and Olosa the lagoon is his consort. Olosa has ■ temple under the waters and the crocodile is her totem. Other deities belonging to this Ray of the 'Deep Ones' are Oya, the river Niger, Ochun and Oba, two rivers of Yoruba, all of which are consorts of Shango.

The scorpionic ray is ascribed to Danghe and to Ere, the boa-constrictor, the messenger of Aidoweda who embodies the next, i.e. the 25th *kala*. Aidoweda or Ayida Oeddo[34] is the goddess of the rainbow: 'Ayida Oeddo, my serpent goddess, when you come it is like the lightning-flash.' This is the Sagittarian influence manifesting in the form of the female fetish *par excellence*. Her *oricha* is a large serpent that appears only when it wants to drink. It then rests its tail on the ground and thrusts its mouth into the water. It is said that 'he who finds the excrement of this serpent is rich forever'. The excremental symbolism refers to an alchemical formula involving the essences or *kalas* referred to in connection with the goddess Ife.

The 26th ray sounds the 'demonic' level of Priapus and Pan, known in Africa under the names Elegba, Legba or Echou (Eshu), and sometimes called Ongogo Ogo,[35] 'the fetish of the knotted stick' (i.e. the phallus). Elegba, or Elegbara, means 'the

[33] See remarks on p. 28.

[34] The Yoruba form of this goddess is known as Ochu-mare.

[35] See remarks concerning Oga-ogo at the beginning of the present chapter.

strong'; Echu means 'the rejected'. Elegba is the evil genius who, by himself or with his companions, excites lechery and sexual passion.[36] His principal earthly power-zone is at Woro, near Badagry, in the midst of a grove of palms and other sacred trees. He is usually shown seated, hands upon knees, naked and with a large phallus fully extended. Effigies of him are usually modelled in clay. He has an enormous head, birds' feathers form the hair, shells are set in place of eyes and teeth and he usually appears in human form. At the time of his worship he is drenched with hen's blood and palm-oil; his messengers are vultures and turkey buzzards. Elegba's feast is named the Odun which is undoubtedly the precursor of the Witches' Sabbath; it is celebrated annually about October 1st. Odun means 'the year', which signifies a complete cycle of time. The hen's blood and palm-oil are symbolic of the *kalas* relating to the periodic flow of the female; the 'excrement' of that lunar serpent which confers perpetual wealth.[37]

The 27th *kala* is martial and sacred to Ogoun Badagris.[38]

The 28th ray manifests Odudua in the form of the wet-nurse, hence the connection with Aquarius, the stellar influence that informs this *kala*. Iyemoja, 'the mother of fish', re-appears at this level. Raped by her son, Orungan,[39] she fled. He begged her to return and ■ he was about to overtake her she fell over backward. Her breasts, swollen to bursting, became two streams[40] which formed ■ lagoon called Odo Iyemoja. An identical fetish is Iyewa, the mother who changed into a lagoon in order to quench the thirst of her children.

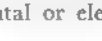
After creating the lagoon, Iyemoja's body burst open. This occurred at Ife, the holy city of Yoruba. Ife signifies an enlargement, a pregnancy. Iyemoja in her aspect of a bursting womb equates with the Piscean current of the 29th path. From her

[36] Cf. the Voodoo loa Guéde.

[37] See remarks concerning the 31st *kala*, *infra*.

■ See previous remarks about this deity in connection with the fifth cosmic power-zone, Geburah.

[39] The elemental or element Air, and thus an equivalent of the Holy Spirit.

[40] Stylized as  , the astrological sign of Aquarius.

womb (i.e. Ife) came forth in chaos[41] all the gods and goddesses ever created.

Adie-Irana, the hen that guides the mummy to the country of the dead (Orunrere) is also an aspect of the Piscean current. As this 29th *kala* is connected with magical power-zones in the legs and feet of the human body, the fetish Ipori—who abides in the great toe, may also be placed on this path.

The solar *kala*, the 30th, is presided over by Orun and Eleda. Orun is the Sun, Eleda the genius who dwells in the head. In the Chaldaean qabalah the letter *resh*, attributed to the Sun, means 'the head'. Andanlosan, a sun-god, also finds a place here.

To the Fire-ray—the 31st *kala*—is allotted to Manamana, the lightning (see remarks concerning the 19th *kala*). Orun-apadi, the fiery furnace, the heaven of potsherds equivalent to the Christian conception of hell, and Egungun—as the Last Judgement—are other aspects of this ray. The fetish Biri, 'darkness' or *akasha*, synonymous with invisibility of which the 31st *kala* is the type, also belongs here.

On the path of Saturn—the 32nd—appear the Zangbeto, the sacred police or 'people of the night who come from the other side of the sea'. 'People of the night' is an expression that refers to the colour of the Zangbeto. Black is attributed to Saturn; it is also the colour of sex and an indication of the nature of the rites of the primal African cultus.[42] Also under the aegis of Saturn the dreaded Ogboni.[43] Egungun, 'bones of the dead' finds ■ place here. The fetish Buje is also under Saturn. He is ebony black and represents the perfection of beauty, i.e. the beauty of sexual attractiveness. Odun, 'the year', symbol of fulfilment, perfection, wholeness, the end of a cycle of time, is also charged with this *kala*.

The Rev. P. Baudin was aware of the great gulf dividing the popular conception of primitive African cults and the initiated

[41] i.e. the fluids of the womb-flood.

[42] This symbolism was carried over in the Draconian conception of Osiris, god of generation in the darkness of Amenta. Osiris was known as 'a *black* god', i.e. a god of generation.

[43] The African secret society which comprehends the whole series of concepts and fetishes included on the Tree. See List appended to this chapter.

teachings underlying them, when he observed that the 'chief fetich-priests have a secret doctrine which differs greatly from the popular doctrine'.[44]

The *rationale* of the Mysteries was based upon the physics and metaphysics of the Double Cross: the Cross of Matter and its reflection or projection into the world of spirit. This forms the eight-fold cross described in Chapter 1, the cross of four points reflected or doubled. The cross ■ a bridge between the physical and the metaphysical worlds is brought out in the later recensions of the African cults, those of Voodoo, Myalism, Obeah, where it indicates the gate of ingress into the spirit world. The eight-fold cross is composed of the micro- and macrocosmic rays or *kalas* which form the cross described in the previous chapter. Of the 32 major *kalas*, 8 formed the basis of the *human* cross whereupon the Adept was stretched or extended in cruciform fashion. The ease with which the later Voodoo cults absorbed the metaphysics of the Christian cross into their systems was due to the fact that the crucifixion represented, to the Africans, the transformation of Christ from this world to the spirit world *via* the gateway of the cross. This was the crossroads or the place of crossing over to the spirit world, and it was when the physical body was deprived of consciousness, either in death, trance, or the magnetic sleep of the serpent, that the transition became possible. Hence the association of death, blackness, and sex in the fetish Ghede (or Guéde), a form of Baron Samedhi, Carrefour, Kalfu or Carfax: the Lord of the Crossroads and King of the Dead.

Death or trance had a sexual connotation implied by man's extension on the criss-cross web of *marmas* that literally projected him into the spirit world. It was precisely at the points of intersection, at the *crossroads*, that this crossing-over occurred.

The cross, and the variations of it that appear in the *vevers* of Voodoo, indicates the gateway to the spirit world. It conveys to initiates of the Cult no such ideas ■ the Christians—who tried to 'convert' them—supposed. The initiates were unconvertable because they—not the Christians—possessed the true key to the meaning of the cross and of the ritual 'death' or sacrifice upon it.

[44] *Fetichism and Fetich Worshippers* by Rev. P. Baudin; New York 1885.

The sacrifice[45] was a joyous crossing over into the world of spirit in full consciousness, not a morbid and fatal mutilation of the mortal body in a desperate bargain with God for life immortal. No matter where the cross appears, whether it is the original cross of the African Mysteries taken over into the Voodoo cults; the Tau Cross of the Masons; the Sign of the Cross that was originally the Sign of Set[46]; it always was and is founded upon the *human* cross composed of the secret *kalas*, the mysterious network of which projected man's consciousness into the spirit world. It ramified into the cross of 8, 16, 32, 64, 256 occult *kalas* which manifest in the ultimate flowering of the spermatozoon as the brain of the fully initiated Adept.[47] The brain is the physical abode of the *ajna* power-zone; it may be regarded also as containing in miniature the complex network of *marmas* that laces the entire organism. A present-day Voodoo Adept teaches that :

> between the two lobes of the cerebrum, about mid-centre in the brain, and almost equidistant from both sides and back-and-front is located the pineal body [*ajnachakra*] which is the seat of occult control in the body. The area around the pineal body is divided into sixteen sectors, from each of which emanate occult radiations which keep the body, through the brain, in a mentally controlled condition . . . The occult control of the human body is due to the balance of the various areas—sixteen in all—which surround the pineal body, or which emanate from it. In fact, these areas of influence both exist around and emanate from the pineal body. They are sixteen, or eight positive and eight negative, and they must be understood to be the basis of the connection of the four dimensions of the *psyche* as they operate through the cerebrum and the 256 lattices of the cerebral cortex, and the metaphysical idealities which are the true realities of the world of consciousness.[48]

[45] The true meaning of the word 'sacrifice', as Blavatsky has shown, is connected with the word 'sacrament' through ZKR, its root. ZKR is the name given to the Holy Phallus in the *Sepher Tzenioutha* (ii, 467). The nature of the sacrament, as of the sacrifice, is therefore basically sexual.

[46] Discussed in connection with 'the Ordeal x'. See Chapter 7.

[47] Crowley declared that 'the brain is the ultimate development of the spermatozoon'.

[48] From a paper entitled *How Magical Machines Influence the Human Brain*, by Michael Bertiaux. (Third Year Course; Monastery of the Seven Rays).

The original sacrifice of sperm, followed by the magnetic sleep or trance, was misinterpreted by later cults as the sacrifice of blood and the death of the body. This misinterpretation arose from a misconception of the *menstruum* of manifestation which was primarily feminine and which referred to the lunar periodic cycle typified by the Goddess. The feminine source was the original cross or crucifixion, the *fixing* of spirit in matter, hence the use of blood in the rites of evocation and witchcraft. The cross within the circle typified the original rite, and the cross as the square (four-squared) yields the *16 kalas* which do not exist until the rite of squaring the circle has been accomplished. This is the Great Work. The Ordeal X therefore involves crossing over *in full consciousness*. This is the origin of the cross as the symbol of the Mysteries of Death which were—from the first—of a psycho-sexual nature.

In the course of time the Mysteries became confused; the initiated techniques were veiled and replaced in the Outer by empty doctrines that had no basis in fact and made matters worse confounded. The Greeks, with their myths unrelated and unrelatable to the genuine Gnosis which they obscured in a greater fog, were largely responsible for the loss of the initiated tradition.[49]

On the basis of the Primal Cross of the eight *marmas* it is possible to arrange—schematically—the eight major deities typical of the *kalas* which they influence. Oliorun—as the *Ain* or *Ayin* (Eye of the Void)—is without the human dimension, in much the same way that the *Sahasrarachakra* is beyond the physical organism. Obatala, as Kether and Chokmah, equates therefore with the *Ajnachakra*, the seat of the Will. The *qoph* power-zone is of a dual nature,[50] and to it are allotted Odudua, Saturn, Venus, Iyemoja, Moon, Pisces, and their respective rays. Both these power-zones—Obatala and Odudua—form the *menstrua* of the double Life-force represented by the two magnetic fluids of Aquarius, the *eleventh* zodacal sign.

The two hands or palms which form the horizontal beam of the cross, and which therefore typify the stabilization of the force

[49] Gerald Massey, *The Natural Genesis*, vol. II, p. 186.

[50] See remarks about the *Visuddha chakra;* Chapter 1.

upon earth of the entire complex of forces represented by the complete cross, are assigned to the manifestations in the Outer of the secret African cultus: the Ogboni, the Zangbeto, the Zobop, which are secret societies relating to Death and to Sex, all of which are informed by the Egungun, the 'bones of the dead'. This is the region of Law and it is therefore assigned to Libra and the 22nd *kala*; to Saturn, Lord of the Dead and the 32nd *kala*; and, because of its infinitely vital intersection of the vertical pillar of the cross, to the 31st *kala* of Fire and Spirit.

The Eye of the *yoni*, being twofold, is allotted to Ife (as Venus) and the 7th *kala*; also to the 16th, the vital *kala* of the tellurian current represented by Taurus. This *yoni* also represents Hwido who partakes not only of the fire of the 25th *kala*—which manifests in the rainbow—but also of the fire of the Sun, *kala* 19, and to the 'water' of the 24th ray which manifests as the Ophidian Current. It is the fusion of the leonine heat of the 19th *kala* and the cold-blooded fluid of the reptile, that produces the rainbow.

The *ayin*, or Eye of the Goat, relates to Legba, god of the crossroads: the hidden eye of the earth that rays downward into the infernal regions of the 26th *kala*. These vibrations arouse Dangbe whose symbol—the Red Snake—suggests the Fire Snake and the Draconian serpent of the 24th *kala* which is indeed aroused by the solar-phallic flame of the 19th *kala*.

The cross thus forms a complete resumé of Kundalini Yoga in both its physical (i.e. horizontal) and metaphysical (vertical) dimensions. It is then easy to see how the Voodoo Cults emerged from this original complex of *kalas*, and how their connection with the genuine occult current guaranteed their perpetuation into modern times. The Voodoo cults are the only cults of African origin that have survived destruction at the hands of those who lost touch with the Gnosis. They survived by virtue of their being founded on natural, not upon 'supernatural' fact, and by the process of absorbing the symbols of Christianity the keys to which its own followers had lost, or never possessed.

The interaction of the Circle and the Cross, or, more precisely, the fluid identity of the one with the other ■ the cross revolves and becomes the wheel or circle—a dynamic *chakra*—alternates as the eightfold or 'reflected cross' of $4 \times 4 = 16$ *kalas*, as in the

African, Voodoo, and Chinese Cults of the $8 \times 8 = 64$ *Fa*; and as the Circle of 360°, represented terrestrially in Egypt by the 36 Nomes, each of ten divisions, and again as the Cross and Circle combined as in the Tantric Cult with its 16 *kalas* and Kaula Circle.

The Cross of the four quarters, which was ascribed to the elements[51] formed also the original 'Magic Mirror', one of the chief instruments of the magician's equipment in later ages. The abyss of space[52] reflected in its mysterious depths the height of heaven. North and South consisted in the vertical beam—or upright—of the cross; East and West, of the horizontal beam represented by the surface of the earth itself. The horizontal beam thus comprehends *total extent* on a plane surface: the arena of mundane life or waking consciousness. The intersection of this surface represents therefore the gateway to another dimension, to the waters beneath the earth that mirror in their uncertain depths the heights of space above the earth wherein glow the stars, the unborn or unfleshed souls of future states of consciousness, or, simply, life beyond earth. The mortal world spreads east and west and the world of the immortals or *les invisibles* lies above and below it in the vertical dimensions of height and depths, north and south, Horus and Set. The point of crossing was the point of entrance to and egress from the spirit world.

In Haïtian Voodoo, the waters beneath the earth typify the birthplace of the human race, viz: Guinea. The foot of the cross is the source of all mundane life and its summit points to the extra-terrestrial home of the *loa*, the spirits who spangle the darkness of night with their star-fire. The magic mirror reveals its mysterious imagery to the initiate only at the point of intersection, the supreme *marma*. In this sense is the Cross the true instrument of immortality and redemption from the waters. It is the Gateway to other dimensions which it *creates* when it unites the three modes of consciousness represented by the watery abyss and the heavenly fire, which are seemingly divided by the veil of earth and air (land and sky).

[51] Earth, water, air, and fire.

[52] The waters under the earth; home of the 'ancestors' or subconscious atavisms of the race.

This is the Sign of the Cross(roads) over which Legba presides in the Rada Rites, the rites that are based upon the cross of the cardinal points, the four ways or roads. These ways or paths are identified in the names Carfax, Carrefour, Karfu (Kalfu), etc., where the *car* or *quatre* indicates the intersection of the vectors connecting the four cardinal points. But there was an earlier meaning of *Car*, or *Kar*, which signified lower, under, bottom, and this primal meaning is retained in the functions of Carrefour or Karfu as the Lord of the Underworld, the Place of the Dead down under. The crossroads therefore became—in later symbology—the *locus* of departed spirits or rather the gate of egress *for* departing spirits, and the African sorcerer as well as his West Indian counterpart performs his rites at the Crossroads because the point of intersection of the Four Ways is also the point of departure which leads to the Amenta, the realm of the Shadow. This realm is black—Kalfu means the Black One[53]—and it is connected with the sexual mysteries because the place of darkness is the place not only of death but also of regeneration. The Osiris in Amenta no less than the Phallus in the Vulva makes the Crossing into spirit world by means of the transformation implied in the symbolism of the Cross.

In the Voodoo Petro rites, as distinct from those of Rada, emphasis is laid upon the dimensions or pathways *between* the cardinal points, and the Gateway thereto is presided over by Carrefour or Carfax.

The eight directions of space typified by the Asiatic Tantrics in their basic *yantra* of the eight-petalled lotus bears a similar significance. The magic mirror as a means of trafficking with spirits and of seeing past and future events reflected in its depths, was based originally upon the mirror of the 'waters' beneath the earth : the subliminal abyss of the subconsciousness typified by the Cross and the intersection of *space-time-present* symbolized by the vertical beam of extra-terrestrial and clairvoyant vision. The appeal to the earth, either by a battery of magical knocks or knells, or by beating it with the palms of the hands, or by tracing

[53] Cf. Kali, the Black Goddess. *Kal* as black is cognate with the English coal, and kohl is a blackening substance used by oriental women as eye-shadow.

the magical *vevers* upon its surface, is a primitive mode of knocking on the door of the spirit world and of arousing the subconscious entities and evoking ancient atavisms which manifest in the mirror of dream, otherwise clairvoyant vision. In later times, the bell was the most usual means of attracting the attention of the spirits, and this was based upon the vibrations heard or experienced by sensitivites during trance. The bell of metal was based upon the astral bell which has a peculiarly sonorous vibration familiar to occultists who have awakened the Fire Snake and activated the *nadis*; hence the close association of the bell and its chimes with religious rites and ceremonies connected with death. The Tibetan lama to this day uses the bell as a means of establishing contact with extra-terrestrial or spirit entities, and Buddhist relics of the dead are preserved in bell-shaped sanctuaries or shrines (*chorten*).

The appended list is a tabulation of the *kalas* described in the foregoing pages. They emerge from the *Ain* or *Ayin* ('Eye of the Void'). As already explained (p. 24) Olorun, being this Eye is virtually beyond the System. The first 10 *kalas* (from Obatala to Dada) constitute the cosmic power-zones, and the remaining 22 *kalas* relate to the human subtle anatomy whch acts as a prism, diffusing the colours (or *kalas*) from the White Light of Obatala *via* the astrological and elemental *kalas* of the Rays or Paths. The Table should be apprehended in relation to the Glyph of the Tree of Life on page 9.

O : Olorun or Ol-i-orun; Olodumare; Oag-Ogo; Elemi; Emi.

Cosmic Power-zones

1. Obatala.
2. Obatala; Orisha nla; Ala-morere; Orisha kpokpo; Alabalache; Orisha oginia; Anansi.
3. Odudua; Iya Agba; Ile.
4. Chango; Jakuta.
5. Ugun (Ogoun Badagris).
6. Chango.
7. Ifa; Odudua; Bango.
8. Aje Chaluga.

9. Iyemoja.
10. Dada; Ile; Orisha Oko.

Microcosmic power-zones

11. Afefe; Oye; Orungan.
12. Osanyin; Aroni.
13. Oshu. The Owl (messenger of Aje, sorceresses); Ochosi; Iyemoja; Aidowedo; Togo; Anansi (Spider fetish).
14. Odudua; Ile; Champana.
15. Ugun; Chango (martial aspect).
16. Ife; Ile.
17. Ibeji; Oro.
18. Abiku; Elere; Ojehun; Opin Ijehun; Ebi.
19. Dangbe; Aidowedo; Manamana; Selwanga.
20. Ile Orishi Oko; Chougoudou.
21. Chango.
22. Egungun.
23. Olokun; Olosa, Oya; Oba.
24. Aidowedo; Ere; Dange.
25. Aidowedo; Ochu-mare.
26. Elegba; Eshu; Ongogo Ogo; Elegbara; Odun.
27. Ugun; Ogoun Badagris.
28. Odudua; Odo Iyemoja; Iyewa.
29. Iyemoja; Ife; Adie-Irana; (Guide to Orun-rere).
30. Orun; Eleda; Andanlosan; Ajahuto.
31. Manamana; Orun-apadi; Egungun (as Last Judgement); Oro.
32. Zangbeto; Ogboni; Egungun; Buje; Orun-rere; Odun.

(*Note*: The reader may notice several names in this list not mentioned in the text. They are added for the sake of completeness; their attributes and characteristics are in accord with the *kalas* to which they are attributed.)

3

The Draconian Cult of Ancient Khem

THE OPHIDIAN Cult of Inner Africa was continued and developed in Egypt (Khem), where it achieved its apotheosis in the Draconian or Typhonian Tradition.

Before considering the major aspects of this vastly ancient magical current in its Draconian form it is necessary to recall several important factors. Firstly, as Gerald Massey has demonstrated,[1] no successful reading of Egyptian mythology, symbolism, thought, or history, is possible without first ascertaining to which of the four major strata of evolution it pertains. The four are: 1. the Sabean or Star-Cult stratum, which carried over from Africa the pre-ëval and totemic Mysteries to which allusion has already been made.[2] These were of a basically zoömorphic nature, hence the predominantly bestial nature of the constellations named by the Egyptians. The Sabean Cult was the cult of the Mother-Goddess of the Seven Stars plus her child, Sirius, the Dog-Star. Sirius was represented by the god Set *whose symbol was the Goddess*—his own mother—whom he was supposed to have fecundated, there being at this early stage of humanity no knowledge of the rôle played by the male in the process of procreation.

[1]. Gerald Massey: *Ancient Egypt, the Light of the World*, 2 vols. London, 1907.

[2] See previous chapter.

At this period, time was measured by the risings and settings of certain stars. 2. The Lunar Cult followed the Sabean. The stars were replaced by the moon as a more precise mode of time-reckoning. The mechanism of paternity was still a mystery and it was also unknown that the moon did not shine by her own light. It was supposed that she renewed herself in the heavens by giving birth to her self-conceived child with which, periodically, she became full. The moon-god Thoth, Lord of the Double Light[3] then replaced Set as the chief keeper of time. Thoth's dog-headed ape, the cynocephalus, was the continuation of the fenekh or desert-fox type as ■ symbol of Set. 3. The Luni-Solar stratum was achieved when it became known that the intervention of the male was necessary to procreation, although the individualized fatherhood was not established until 'lunar' time gave way to 'solar' time, and the correct length of the year was made out.[4] 4. The Solar Cult, with its emphasis on the child ■ son of the father rather than of the mother, caused ■ major upheaval in the history of humanity. In ancient Egypt, long before monumental times, continual internecine conflicts resulted from these two great divisions: the Draconian or Typhonian worship of the feminine principle, and the Osirian or Ammonite supporters of male supremacy.

After many centuries, the stellar goddesses and their progeny were considered disruptive on account of their false time keeping. This was interpreted at ethical levels in human affairs as evil caused by not keeping time in a sexual sense, and the origin of death and disease was associated with the primal cult. It was consequently cast out by the Solarites who gradually superseded the Typhonians and exalted the god ■ child of the father, first upon the earth and later in 'heaven'. This led eventually to a fanatical glorification of the masculine ideal which slowly undermined the mightiest civilization this earth has known, and which has continued to exert a baleful influence down to the present day. It is, however, important to realize that the Solar Cult was already flourishing in Egypt when the era of the monuments began!

[3] i.e. the dual lunation.

[4] The lunar year consisted of 360 days; the solar year, of 365.

Time incalculable separated these four phases of the Occult Tradition in Egypt. Some idea of its length may be gained by contemplating the fact that the Egyptian priests had maintained precise records of astronomical phenomena extending over a period of more than 52,000 years *before the death of Socrates* in 400 B.C. During this vast period of time, wave upon wave of colonizers left Egypt and swarmed over the globe leaving in their wake remnants of all four magical traditions. The reader is referred to the works of Gerald Massey for an exhaustive account of this subject.

The constant conflict between the cult of Set and the Solar cult split Egypt in two, as first one and then the other struggled for supremacy. But although the solar régime appeared to achieve final victory, and the eschatology of the Egyptians merged, later, into the Cult of Christendom, there are today signs of a revival—in modern guise—of the more ancient Cult which exalted the Goddess as supreme. In *The Magical Revival* (Chapter 3) I have shown how Aleister Crowley, the modern representative of this ancient Current, anticipated this revival by assuming again the rôle of priest and prophet and proclaiming the advent of the Aeon of Horus; the Crowned and Conquering Child.

Horus is the Greek form of the Egyptian *Har*, *Khar*, or *Khart*, meaning a 'child'. The term was applied originally to the son of the mother in the primeval and Sabean Cult of the Seven Stars; and the first son was Set, typified by the dog star.

Horus became a name for the son *as the sun* only after the cults of the Goddess had been superseded by those of the God. The nature of the child was determined originally by astronomical observations and it varied according to the sun's position at the time of the vernal equinox. As a beam of white light assumes different colours on passing through a prism, so the sun assumed different aspects according to the position of the vernal colure. Thus, in an astronomical sense, the *Har* or child was identified with the Bull (Taurus), the Ram (Aries), the Fish (Pisces), the Sea-Goat (Capricorn), according to the constellation that formed the prism at the time of naming. Massey has shown that the seemingly sudden and unexpected introduction of the worship of the ram-headed Sebek-Ra at the commencement of

the XIIIth dynasty, and its continuance to the end of the XVIIth dynasty, marked the change of colure which occurred at 2410 B.C., when the sun left the sign of Taurus and entered that of Aries. By such reckoning it has been possible to date the inauguration of the Era of Mena, the 1st Dynasty, by the sun's entry into Taurus in 4565 B.C. The length of time between these two dates—a period of 2,155 years—is that which the sun takes to traverse one of the twelve zodiacal signs. Horus, then, symbolizes solar or creative power *plus* the characteristics of the House in which it stays for a space of 2,155 years. Each successive Pharaoh was the living embodiment of the *Phar* or *Har*, as evidenced by the names they adopted. In the case of the XIIIth, or Sebek Dynasty, no less than eighteen Pharaohs bore the name of the ram-headed deity.[5]

But the *Har* has also an occult significance. The child and the seed are synonymous. The child denotes, symbolically, the bud-will or seed-vibration latent in the creative energy of the magician (or priest), and the nature of the *Har* was determined by the direction of the priest's will at the moment of its projection into the matrix of the womb. The formula of Horus the Child is therefore a magical formula involving the use of solar-phallic energy. Its full mechanism has nowhere been explained so fully as in the Indian Tantras, and in the West by Aleister Crowley, one of the major exponents of the Ophidian Current in modern times.

The moments of conception and of birth are intimately related, not only from an astrological point of view but also at the more arcane level of sexual magick. The influence of the sun in the houses of the heavens plays a vital part in determining the nature of the *Har* and of that 'other' child whose magical production has been the aim of occultists of all ages.[6]

The Indian Tantras continued the Sabean cult of the child of the mother alone, probably because the Cult was carried out of Egypt at a period ante-dating the later, solar dynasties. But in Egypt itself the patriarchal tradition, with its emphasis on the

[5] See Henry Brugsch, *History of Egypt under the Pharaohs*, vol. II, Appendix 1.

[6] See p. 142, note 36.

male principle, developed into the Cult of the Trinity which consisted of the Father, the Mother, and the Child. The later Christian version, which suppressed the feminine component, established an absolute *patriarchate* that distorted the entire Mystery Tradition and led to the infection of civilization with the unbalanced creeds of total masculine authority and the abolition of all that pertained to the female element in nature.

The seven stars of Ursa Major[7] together with Set, the dog star, the annual announcer of the Goddess, were reflected terrestrially as the sixteen sanctuaries of Osiris—eight in Upper Egypt, eight in Lower Egypt. It is probable that these sanctuaries were powered by specific currents of the Set-Typhon Cult. These currents were no doubt determined by the magical significance of the particular member of the god which sanctified the nome in which it was preserved. It is also probable that these cult centres represented a particular model in one organism (i.e. Egypt) of the global power-zones disposed in other parts of the earth. Myths and monumental remains in many parts of the ancient world suggest that Egyptian colonizers, after establishing themselves in Sumer, spread far and wide throughout the world, transmitting the Draconian current and enshrining their gods in zoömorphic forms dictated largely by topographical and other considerations. The interpretation of the hidden features of the universal Mystery Tradition masked by Mayan, Chinese, Indian, Druid, and other cyphers, reveals everywhere the underlying schism that had its origin in the primal antagonism between the cults of the Shadow and the Solarites; those who followed the Way of the Goddess (*Vama Marg*), and those who denied her and exalted the masculine principle, and supposed themselves superior to all else.

The sixteen nomes may have been intended to function as a system of 'remote control', with Egypt as the heart. According to some authorities the nomes were fourteen in number, in which case the seven stars of the Goddess alone were reflected terrestrially in both the lands (Upper and Lower Egypt), constituting the fourteen power-zones. They constituted the fourteen sanctuaries each of which contained one of the members of Osiris,

[7] See p. 32, note 26.

the moon god who was dismembered by Typhon. Each member represents a digit or day of the half moon, the Fifteenth being symbolized by the Goddess herself. The days of the bright and dark fortnights constitute the twenty-eight apartments of the lunar mansion—the House of Osiris—the light in darkness, the lord of the dead in the underworld.

As already stated, the initiated magical current manifested in Egypt as the Draconian Cult, the Cult of the Dragon or Fire Snake. This Cult represents the first systematized form of primitive African mysteries which the Egyptians elaborated into a highly specialized system of occultism that flowered finally in the tantras of India, Mongolia, Tibet, and China.[8]

The Draconian Cult evolved from a concentration of knowledge derived from careful observation of physical phenomena extending over enormous cycles of time. The knowledge gained was based upon a primitive mode of magnetism, intercourse with spirits, elemental manifestations seen clairvoyantly. The human double (ghost or astral body) was an observed and natural fact, there was nothing supernatural about it. Upon it was based the religious eschatology of spiritual survival after death.

This body of knowledge, gathered over many centuries, was embodied largely in zoömorphic symbols that were familiar to initiates of the ancient world. The African, Egyptian, South American and Far Eastern Adepts typified the 'secrets' of nature in forms, floral or faunal, the differences of which were conditioned solely by local topography. It is obvious, for example, that the lioness of Africa that became a symbol to the Egyptians of the ferocious heat of the sun at the summer solstice could not have been used as a symbol by the Esquimaux. The African types were carried over into the Egyptian Mysteries and appeared, eventually, in the pantheon of Egypt as the animal-headed deities of the Nile Valley.

Africa consisted of an agglomeration of tribes warring incessantly among themselves. They had their zoömorphic and other totems, and the transition from primitive matriarchal traditions—with their stellar and lunar goddesses—had occurred

[8] See next chapter for a detailed account of the Tantric manifestation of the Draconian Tradition.

long before the advent of systematic cult patterns such as those of the Yoruba and Benin peoples discussed in the previous chapter. But the conflict between the pre-totemic and stellar peoples, and the later cults with their balanced male-female, or overtly male-orientated systems, was carried into Egypt and persisted long into post-dynastic times. It was the conflict between the devotees of the sun and those of the moon and stars that determined the nature of all later cults, however civilized their final forms. The conflicts between Ifa, the Goddess, and the later form, Ife, the God, were reflected aeons later in the Asiatic wars between the *yonicaras* and the *lingacaras*.[9] In Egypt this conflict assumed vast proportions and was perpetuated from pre-dynastic eras until the final fall of the Draconian Cult around the time of the XVIIth Dynasty.[10]

In later dynastic times Egypt was divided into 36 nomes of ten divisions each. This represented ■ transfer to earth of the celestial symbolism of the heavens as the Circle[11] of Nuit, the Goddess of Infinite Space. Nuit was a primordial deity and was typified celestially by the constellation of stars now known as Ursa Major. The seven stars of this complex symbolized Night or Typhon and her brood of stars, to which at a later time was added the star of her first male child, Set or Sothis. It was he who manifested in the south the light of the Mother who ruled in the North, and who was the first giver of light in darkness and the first keeper of time : the Sabean Mother, Typhon, and her son, Set. Her name in Egyptian was Khept or Kheft,[12] from which the word *devil* derives. According to Massey

> The origin of the Devil is the result of beginning with the goddess without the god; so Kheft, the Great Mother, furnishes the name of the evil one, the enemy, the Devil. The worshippers of the Mother were the godless, hence the devilish.

[9] Votaries of the female and the male principle respectively.

■ Ankh-af-na-Khonsu, a Theban priest of the XXVIth Dynasty made a bid to revive the Draconian Cult, but the attempt failed. In recent times, Aleister Crowley claimed to be ■ re-incarnation of this priest, and his efforts in the XXth century may prove to have been more successful.

[11] $36 \times 10 = 360$.

[12] Later Sept, Seven, and Sevekh. Sept was ■ name of Sothis; thus was the son identified with the Mother.

So powerful was this primeval African cult of the Mother of the Seven Stars, and for such long ages did it endure, that Khebt or Kheft became the name of Egypt itself, and the first of its terrestrial nomes was dedicated to the star Sothis, the dog star which represented the son of the Mother, whose oldest form was as the goddess of the seven stars.

The seven stars gave their names to the first nomes that were mapped out in Egypt at the earliest phase of its development, when time was measured by the stars. 'Physical geography' was therefore established upon the female form and the whole of Egypt was mapped out after the elaborate celestial uranography had been figured in the skies by the priests who had observed, for incalculable periods of time, the progressions and retrogressions of the celestial bodies. It was during the Sabean stage of Afro-Egyptian history that the Draconian Cult emerged as a magical machine, precise, profound; so true in its foundations that the subsequent phases of Egyptian history were unable wholly to obliterate the Typhonian origins of its pristine wisdom.

The primal seven nomes were added to when the Moon replaced the Stars as time-keepers and the 28 lunar mansions were reflected from the heavens above and allotted to the land below. The final allotment occurred during the solar phase of Egypt's history and this phase was already established at the beginning of the monumental period. In this, the final phase, when the full solar circle had been made out in the heavens, the number of nomes increased to 36. The solar heaven consisted of Sekhet Aarhu, the 'Elysian Fields'; its 36 gates were founded on the 36 decans of the zodiac. The 'creation' of this region—Sekhet Aahru—was in effect the mapping out of the zodiacal circle.

But there was a magical or esoteric side to this symbolism which was first celestial and astronomical and afterwards terrestrial and biochemical.

The Sabean Goddess Typhon with her brood of seven souls or stars preceded the lunar mysteries as the fourteen steps that ascended to and descended from the shrine of the Goddess 15:[13] the days or steps of the bright fortnight and the days of the dark

[13] Goddess 15 was a title of Ishtar or Astarté, the lunar deity of Akkad See *Gerald Massey's Lectures*; *Luniolatry*, p. 184.

fortnight being divided, on the fifteenth day, by the Full Moon. The Sekhet Aahru or House of Sekhet[14] was divided into 15 *Atus* and these became the Atus of Thoth who was the lunar form of Set, the son of Typhon. Thoth fashioned the lunar zodiac and established the moon or the month. Thoth, in turn, was superseded by Khonsu,[15] the child of both sun *and* moon and the representative therefore of luni-solar time.

On the ancient monuments, the lunar deity—Thoth—represents the bright fortnight or the moon in its first half; the dark fortnight, the waning moon, is represented by the cynocephalus or dog-headed baboon. These images gave rise to the concept of the man in the moon followed by his dog. In this symbolism it is possible to see the foundation of the elaborate sex-magical metaphysics of the Far Eastern Tantras that were a development of the Typhonian Cult. The influence of the moon and its phases, and the cynocephalus that typified luni-solar conjunction are phenomena that resume the entire range of Draconian magic. Horapollinis[16] observes that the Egyptians symbolized this astronomical event by means of the 'sacred' baboon:

> For at the exact instant of the conjunction of the moon with the sun, when the moon becomes unillumined, then the male Cynocephalus neither sees, nor eats, but is bowed down to the ground with grief, as if lamenting the ravishment of the moon. The female also, in addition to its being unable to see, and being afflicted in the same manner as the male, emits blood from the genitals; hence, even to this day Cynocephali are brought up in the temples, in order that from them may be ascertained the exact instant of the conjunction of the sun and the moon. And when they would denote the renovation of the moon, they again portray a Cynocephalus in the posture of standing upright and raising its hands to heaven with a diadem on its head. And for the renovation they depict this posture, into which the Cynocephalus throws itself, as if congratulating the goddess, if we may so express it, in that they have both recovered light.

[14] In this context Sekhet is Shakti, or Negative Potency.

[15] Crowley, as a modern representative of the Draconian Tradition, identified himself with a priest of this god who lived in the time of the XXVIth dynasty. See p. 51, note 10.

[16] *Hieroglyphica*, B.i.15.

To the new moon was ascribed that other *familiar* of Thoth, the Ibis. Again, according to Horapollinis the Egyptians observed this bird administer its own clyster. Ideas of purification associated with the feminine nature and of completing a cycle of time, or period, undoubtedly prompted the choice of symbol. The name of the ibis in Egyptian is Tekh, the hard form of Tesh, meaning a crossing, boundary, or limit. Tekh is another name for Thoth, and Tekhi—the feminine form—is the name of an Egyptian goddess who presided over the mysteries of women with particular reference to the monthly period. Furthermore, the ibis was a glyph of the Phoenix or Bennu Bird, sometimes known as the *bird of return* which related to cycles of time.[17] It was Thoth who established 'lunar' time when the Sabean cult of the stars was superseded, i.e. when it was discovered that the moon was ■ more reliable time-keeper than the stars; and Thoth was followed by Khonsu, the child of the conjunction of the sun and the moon, and the deity of luni-solar time. The gibbous nature of the moon was represented by the Ape of Thoth in the waning half, and by the ibis in the waxing half. The dual lunation was the full circle which had been primarily described by the circumpolar stars of Ursa Major, the Goddess who preceded all other forms of deity. One of her names, Ta-Urt, means Mother of Revolutions and it is yet extant in the word Tarot,[18] or the Book of Thoth, which concerns the mysteries of Time and Cycles of Time and has been used by seers of all ages for purposes of divining the future no less than reading the past.

Long ages prior to the establishment of the lunar circle, the name of the Goddess was Serk. Her name means the Scorpion, and this *arachnid* was the first zoömorphic determinative of the Western Equinox as the place of sunset. Serk was the hole or opening of the underworld (Amenta) in the West, and ■ such she was the first determiner of the place of ingress and egress of spirits, and therefore the origin of the magic *circle*, which her name implies.

The magic circle in the earliest tradition—that of the Draconian—was not a barrier against external forces but a container of

[17] See *The Magical Revival*, Chapter 1.
[18] See Chapter 1.

those emanating from the magician; it was also the gateway of ingressive influences, chthonian, tellurian, and extra-terrestrial, for the celestial bodies themselves were seen to disappear into the underworld through the Circle of Serk.[19]

The Dog star was sacred to Serk, which identifies her with the primal Goddess, Typhon, whom the Greeks named Sothis, thus combining the Mother and son (Set) in one name. The true magic circle marked an actual power-zone on the earth's surface; the nomes themselves were such power-zones, each having a shrine and a presiding deity. The sexual nature of the influences at work within the circle is determined by the nature of Serk, the first Goddess of the Circle, whose zoömorphic type was the scorpion, which typifies the reproductive forces in man. The fire symbolism connected with the scorpion is an undoubted reference to the Fire Snake which abides at this power-zone. The sexual enchanter, Circe, also comports similar symbolism; furthermore, it is significant that this sorceress transformed men into swine. The pig or hog was ■ symbol of Hekt, the lunar goddess later typified by the frog, owing to its power of transformation in the natural world. It was inevitable that Hekt should give its name to the supreme type of all transformers of ■ dual nature, i.e. the moon. Hekt appears in its Greek form as Hecate, in the German Hexe, and in the name of the God of Magic whom the Greeks called Hikê.[20] Hikê was known to the Egyptians as ■ vital essence which was flown by the Bennu Bird or Phoenix from an inaccessible and magical region. In a Coffin Text, the soul triumphant exclaims:

> I come from the Isle of Fire, having filled my body with Hikê, like 'that bird' who filled the world with that which it had not known.

Long before the Greeks adopted the Mysteries of ancient Egypt and turned them into fables, the Hekt or transformer was extant in the Egyptian *Ur-Hekau*, Mighty One of Enchantments,[21] the prototype of the Magical Wand and the sacred instrument

[19] i.e. as the sun sank down.
[20] An invocation of this god was found among the papers of Adam Weishaupt. See *The Equinox*, vol. 1. No. X.
[21] See *The Book of the Dead.*

wherewith the priest opened the mouth of the dead and transformed the mummy into a living *Khu* (spirit).

The scorpion, the hog and the frog, gave their names to the Magic Circle and to the magician's wand, its power of enchantment and its power to transform. But these were not the only zoötypes to persist in the cults of the later Mysteries. The sword or sickle was based upon the imagery of the Great Mother, rather, upon her celestial anatomy, for she was limned literally in the 'Thigh' constellation of the Polar Stars. The Mother was the cleaver or cutter, she who divided herself in twain as mother and son. The thigh or sickle-shaped emblem of her celestial origin gave its shape also to the sign of Saturn, her planetary representative, and to the numbers three and five, which by shape suggest forms of the sickle. Three is a number of the Great Mother ♄ Saturn.[22] Five is a number of Mars. Both numbers apply to the phenomenon of feminine periodicity. Mars, the cypher of energy, symbolizes predominantly sexual energy. The attribution to Mars of bloodshed in the sense of war and violence is a later development of fundamental symbolism.[23] The earliest blood-letting was sacrificial[24] in the sense that it was sexual; the first cleaver and cleft one was the female who bled on being 'opened' at the time of puberty.[25]

These mysteries are of a qabalistic and numerical nature and can be explained in depth by one Tradition only, that of the Draconian, the mysteries of which were of an essentially physical —not metaphysical—nature.

The four elements from which the magician conjures the fifth, viz: spirit, or *a* spirit (for the sorcerer is primarily ♂ conjuror of spirits), are explicable only with reference to the biochemistry of the Draconian Tradition. Water, the mystical fluid of life, symbolizes blood; not arterial blood—no spirit ever took body that way—but menstrual blood: the primal *menstruum* of manifestation whereby spirit is made flesh. The element earth was

[22] The third *Sephira* of the Tree of Life.

[23] See p. 18, notes 37 and 38.

[24] See p. 38, note 45.

[25] It is interesting to note that Mars is the planetary representative of Horus, a god of 'force and fire' whose energy is drawn from his dark shadow, Set.

ascribed to flesh, as blood congealed, a liquid transformed into solid by *caking* and becoming the living embodiment of spirit.[26] Hence the symbolic *cakes of light* of which one ingredient is menstrual blood.[27] To the spirit that energized the primal water with the principle of Life the Egyptians of the Solar cult ascribed the element air. But originally, that is before the rôle of the male in the process of reproduction was understood and generally acknowledged, air typified the second phase of the *feminine* formula, ♒ water (i.e. blood) characterized the first. Water represented the pubescent virgin, bleeding and wet; air characterized the gestator, the mother, dry and puffed up or bellying with wind. The element fire was the symbol of the Will and an adumbration of the energy of the Fire Snake, invoked and bound into the other elements by the spell of the sorcerer. The fusion of water, air, earth and fire resulted therefore in the production or manifestation of spirit, or *a spirit*.

The four elements were assigned to the four angles or quarters of the primitive home or house (i.e. the earth), and formed the first Cross. The hippopotamus, the African Apt, was the symbol of the first abode, bed, apt or apartment, the primal womb, as the four-legged or four faceted ark was a primitive form of the Mother. This was later stylized in Egypt by the symbol of Nuit arked or arched over the earth. Thus, the four legs of the beast (Apt) were depicted in the form of a goddess shaped like ♀ woman bending over the earth, or on all fours in the posture characteristic of bringing to birth. This was Nuit from between whose thighs the sun-son was daily born. The word arch or *orach* (Hebrew) is applied to the feminine period,[28] and *Arksha* in Sanskrit means 'regulated by the stars', while in the Greek Mysteries *Arke* was the Mother of the Gods.

The most ancient deity was of a biune nature and was represented by Typhon, goddess of the Seven Stars in the North,

[26] The mother-cake was ♀ name for the *placenta*, a symbol of manifestation.

[27] See commentary to AL, Chapter 3, verses 24, 25. (*Magical and Philosophical Commentaries on The Book of the Law*, 93 Publishing, Montreal, 1974.)

[28] Genesis, xviii, 11.

and by her son, Set, the dog star Sothis, the ruler of the South.[29] This biune god preceded every conception of deity that ever was; it was the prototype in Egypt of Nuit and Hadit both of whom carried on the tradition of the godless child, i.e. the child of the mother before the individualized fatherhood had been established. This initial conception of deity was feminine and therefore literally godless, for no god was at that time known. In later ages the adherents of the Draconian Cult were villified and abhorred as devilish on account of this godlessness.

The continuous and murderous antagonism between the Cult of Set and the later solar cults of Osiris and Ammon who represented the 'Father in Heaven', as man represented the father upon earth, resulted in Egypt's gradual dissolution. Gerald Massey has shown that the record of strife and bloodshed caused by this initial rift in the earliest religious consciousness of humanity resulted in the total silence of history concerning those dynasties in which the Typhonians held supreme sway. Massey further demonstrates that the so called 'Shepherd Kings' were not in fact alien rulers, but indigenous adherents of this most ancient Cult which the later Solarites abhorred for their 'bestial practices and godless rites'.

The Draconian Cult in its beginnings had appeared in Egypt at a period anterior to Mena[30] by 13,420 years. Nor did its influence cease with the rise of the Dynasty of Mena, although during the centuries that ensued the Osirians gradually gained the upper hand and suppressed the rival cult. It was not until the VIth Dynasty that the Draconians again became predominant. From then, until the XIth Dynasty a great chunk seems to have been bitten out of the historical records, a blank due to the avenging Osirians who, in the XIth Dynasty, methodically destroyed every trace, monumental and otherwise, of their rivals. It is not until the reign of Queen Sebek-nefer-Ra at the beginning of the XIIIth Dynasty that the Draconians again returned in full force. This Queen was an initiate of the most profound Mysteries

[29] Celestially in the astronomical sense, and terrestrially in the sense that Tyhon ruled over Northern or Lower Egypt, Set over Southern or Upper Egypt.

[30] 1st Dynasty *c.* 4565 B.C.

of the Cult, and her temperament was such that she revelled in assuming the rôle of the Great Mother.[31] The commencement of her reign marked also the commencement of the XIIIth Dynasty. It was known as the Sebek Dynasty because at this time, after a period of 2,155 years, the sun began to rise in the Sign of the Ram in the vernal colure, having passed from the Sign of Taurus into that of Aries. The place of the rising[32] of the sun at the time of the vernal equinox determined its god-form, and the constellation of the ram, which constituted the birth-place at the beginning of the XIIIth Dynasty, supplied the zoömorphic symbol of the sun, or son, of the Mother in her form of infinite space (the sky). The Sabean form of Set—as Sevekh—that had been represented as the Draconian image of the crocodile worshipped in the Fayyûm was now continued in the form of the ram-headed Sebek-Ab-Ra. Ab-Ra (*Abra*), meaning the lamb or ram of Ra was a nominal terminal used by the Sebekhepts (devotees of Sebek) of the XIIIth Dynasty. *Abra* means literally the lamb or ram (*ab*) of the sun (*Ra*); it implied that the bearer of the suffix was a devotee of Sebek, the son of the Goddess of the Seven Stars.[33]

As a designation of solar-phallic energy *Abra* survived dynastic times by many centuries and was perpetuated by the Gnostics and incorporated by them in the celebrated word of magical power: Abracadabra. Aleister Crowley, who restored many 'barbarous names of evocation'[34] maintained that by substituting an 'h' for 'c', in Abracadabra,[35] he had found the true god-name or formula of Had, the Chaldaean form of Set, which the Sebekhepts once had adored. Furthermore, Crowley identified himself with the Great Dragon of the Deep of which the crocodile was the symbol,

[31] She assumed the god-form of Typhon, the ancient goddess, who supposedly conceived without the intervention of the male; she was considered to have been impregnated by the breath (air) of the spirit of the Divine Child, the *Har* that was Set.

[32] i.e. the birth.

[33] The name Sebek, later Sevekh, signifies the number seven. Cf. the sevenfold star of Babalon, the Chaldaean version of the 'godless', i.e. the 'devilish' genetrix.

[34] *Magick*, Appendix IV (Routledge edition). 1973.

[35] i.e. Abra*had*abra. Note the god-name Had (Set) at the heart of the formula.

and this zoötype was continued by the Christians as The Beast of the Abyss.[36]

Queen Sebek-nefer-Ra was the perpetuator (*Nefer*) of Sebek, the god of the Fayyûm,[37] in the form of the solar-phallic Ra, whose totem was the ram. Sebek-nefer-Ra was the first royal Sebek on all the monuments, and the reign of the Sebekhepts continued until the end of the XVIIth Dynasty.

It was during the reign of Queen Sebek-nefer-Ra that the Draconian Cult attained its maximum power. During the ensuing four dynasties it developed its magical doctrines along lines that were later to appear in Asia in Tantric form. The temporal power of the cult, however, declined at the termination of the XVIIth Dynasty. Its power was extinguished when King Apophis[38] was overcome by the Osirian forces led by Aahmes, a captain general of marines under the first King (also named Aahmes) of the XVIIIth Dynasty.

The question poses itself as to why the Typhonians clung to their worship of the Mother and Child in the face of devastating opposition from those who had developed their religious ideas in accordance with later and more accurate astronomical observations and the more accurate knowledge of physiology that accompanied the establishment in society of individualized paternity. This development was apparent only, because although the Osirians and Ammonites were responsible for reforming society on the basis of the fatherhood, this did not in any way change the profoundly complex magical processes conencted with the sexual energies, and these processes were the real cause of the constant persecution which the Draconians suffered at the hands of the Ammonites. In the so-called 'bestial practices' with which the Draconians were charged[39] lay the fundamental mysteries of

[36] See *The Book of Revelation*.

[37] The crocodile, or dragon, had been the totem of this god.

[38] The last king of the Typhonians. He ruled in Avaris, in the nome of Set.

[39] Cf. the Knights Templars of mediaeval Europe. The bestiality with which the Templars were charged, among other things, was—in all probability—a form of sexual intercourse not unknown to occultists today who work with the formulae of the Left Hand Path. It has nothing whatever to do with homosexuality or with 'bestiality' as commonly understood.

their magical formulae, and the Sabean mode of representing these mysteries had no more connection with the reckoning of time by the motions of the stars than had the solar worship of the Osirians any direct connection with the rôle of the male in the process of procreation. The priests alone of the rival factions were fully aware of the differences that were fundamental in either case, differences that concerned the *mode of applying* specific physiological formulae for the incarnation, or materialization, of extra-terrestrial beings, which, as already stated, has even been the aim of magical cults. These differences are thrown into sharpest relief in the Asiatic Tantras with their divisions into the Left Hand Path which exalts the feminine principle, and the Right Hand Path which allots supremacy to the male.[40]

The overthrow of the Typhonians in Egypt, however, was anything but complete in the sense that it destroyed the Cult or its Mysteries. It is true that it wiped them from the face of the land but—as previously noted—numerous waves of Draconians throughout the centuries left Egypt and spawned the Cult far and wide so that it is traceable all over the globe in various stages, either of development or degeneration. In some cases it flowered into strange cults that persisted right down to modern times. But from the point of view of the 'official' religion of Egypt, the Draconian Cult failed to regain its ascendancy although in the XXVIth Dynasty an attempt was made to effect a revival. Crowley has written about a Theban priest[41] of that dynasty who may have been one of those responsible for the attempt.

Brugsch Bey notes that in the XXVIth Dynasty, a new and strange influence suddenly makes itself apparent. Although he does not specifically say so, this had no other origin than the ancient Sabean Cult of Sirius, the Star of Set :

> While this effort to return to antiquity on the artistic side called forth distinctive aims in the province of aesthetics, . . . so to

[40] The Asiatic phase of the Draconian Cult is treated in the next chapter.

[41] See *Across the Gulf*, by Aleister Crowley (*The Equinox*, vol. I, no. vii.). See also p. 51, note 10, and p. 53, note 15. Crowley who claimed to have been a re-incarnation of Ankh-af-na-Khonsu attempted to restore the Draconian Cult, with Set ■ the *Har* or Child.

another side of the national life—that of the old Egyptian theology and the esoteric traditions of the priestly schools—a new contribution appears to have been made, . . . *which was far from harmonizing with the old wisdom taught in the temples.* Besides the great established gods of the old-Egyptian theology,[42] there now come forward upon the monuments monstrous forms . . . The demon-song of 'The old man who regained his youth, the hoary one who became young',[43] the exorcisms of Thot and the powers of witchcraft in league with him,[44] are the favourite themes which cover the polished surfaces of the monuments of this remarkable time of transition.[45]

But the vague stirrings of the Draconian Current, noted by Brugsch as an abnormality of the XXVIth Dynasty, failed to gather momentum. The faint echoes of the ancient cult died down and in their stead came the flood of grotesque occult lore and debased sorcery that was to wash away the last vestiges of Egypt's glory. The remaining few dynasties saw merely an acceleration of this process of degeneration. It was not until many centuries had elapsed that the Draconian Current re-awakened, not in Africa but in Asia in the guise of the Tantras of the Left Hand Path.

[42] By 'old-Egyptian theology' Brugsch means, of course the old *solar* Egyptian theology; he, like many scholars of his day was unaware of the depth and antiquity of the stellar and lunar cults that preceded this 'old-Egyptian theology'.

[43] i.e. the Elder Horus, Set, who died and was resurrected as the ever youthful *Har*, or son-sun.

[44] A reference to the 'lunar' current. The moon presides over witchcraft, and Thoth was a moon-god.

[45] The quotation is from *A History of Egypt under the Pharaohs*, by Henry Brugsch; 1879; English translation, vol. II, p. 283. (Italics by present author.)

4

Left-handed Tantra and The Cult of The Fire Snake–I

THAT THE oriental systems of Tantra were based upon the Draconian or Typhonian Cults of ancient Egypt may be adduced from the deposit of many Egyptian terms in the texts of the tantras, particularly in those of India. For example, *shakti*, meaning 'power'—the central concept of the Tantras—was known ages earlier, in Egypt, as *Sekht* or *Sekhmet*, the consort of the gods. She typified the fiery heat of the southern sun that had its biological analogue in the sexual heat of the lioness, a symbol of African origin. *Pasht*, in Sanskrit, means 'animal', and in the Tantras *Pashu* has a specific connotation with reference to bestial modes of congress, i.e. sexual congress not sanctified by orthodox tradition. *Pashu* likewise existed in Egypt as Pasht or Bâst,[1] the feline goddess who 'catted', and whose brood gave its name in later ages to the bast-ards which originally signified children born of the mother alone at a time when the rôle of the male in the process of procreation was unknown, or when the individualized fatherhood was not recognized. In the Tantras, the animal passions were typified by the *pashu*, i.e. one who was disqualified from the performance of Tantric rites involving the use of the sexual energies.

The *Khart* in Egypt was the god Horus as a child (Hoor-paar-

[1] Cf. the English word, beast.

Kraat); he reappears in the Indian pantheon centuries later as Kartikeya, the son of the sun-god. The god On in Egypt was the Sun, and the name was perpetuated in the Vedic religion ▪ *Ong* or *Om*, the primal vibration of the creative spirit.

Yet another striking example is the name of the goddess Sesheta who typified the female period; in Hinduism, Sesha is the serpent with a thousand heads; it is also a name in the Tantras for the lunar vibration or 'serpent of darkness' that manifests periodically in women. Such examples of the Egyptian origin of Tantric concepts could be multiplied almost indefinitely.

The Ophidian cults of Africa were purged of their tribal and contingent accretions during their fusion with the Draconian Tradition of Egypt. But it is in the Kaula Division of the *Vama Marg*,[2] or Left Hand Path, that the most perfect form of this tradition was continued in India and the Far East. Of this division the *Chandrakala*[3] or 'Moonray' recension retained some of the primal characteristics of the Ophidian cults.

The application to the human body of the Ophidian processes was revealed in three principal degrees in which the secrets of sexual magick were demonstrated with the use of *suvasinis* or 'sweet smelling women' who represented the primal goddess and who formed the Kaula Circle.[4]

The ability to function on the inner, or astral planes, and to travel freely in the realms of light or inner space, derived from a special purification and storage of vital force. This force in its densest form is identical with sexual energy. In order to transform sexual energy into magical energy (*ojas*), the dormant Fire Snake at the base of the spine is awakened. It then purges the vitality of all dross by the purifying virtue of its intense heat. Thus the function of the semen—in the Tantras—is to build up

[2] *Vama* means 'woman'. She was typified by the moon, the nether, the bottom, the infernal, as distinct from the ether, the summit, the supernal; the left as distinct from the right. *Marg* means 'Way' or 'Path'; hence, the term *Vama Marg* denotes the Way involving the use of woman, the lunar current, the infernal powers, etc.

[3] *Chandra* = Moon; *Kala* = Ray, Essence, Path etc.

[4] i.e. the Circle of the Supreme *Kala* (*Mahakala*): the *Chandrakala* or Moonray Goddess.

the body of light,[5] the inner body of man. As the vital fluid accumulates in the testicles it is consumed by the heat of the Fire Snake, and the subtle fumes or 'perfumes' of this molten semen go to strengthen the inner body.

The worship of *shakti* means in effect the exercise of the Fire Snake, which not only fortifies the body of light but gradually burns away all impurities in the physical body and rejuvenates it; for the life processes, unchecked, deposit quantities of ash or waste matter in the system. This is governed by the Fire Snake from her seat in the coccygeal (prostrate) gland: the excretory region alluded to in some Tantras as the *feet of shakti*.[6] The effluvia from this region, when retroverted, have power not only to build up the body of light but also to create new worlds, new dimensions, in which the Adept can function as easily as he functions upon the mundane plane. In the non-initiate the waste-matter, not being purged and drawn up by the heat of the Fire Snake, remains as the end-products of katabolism and forms semen, urine, faeces, and—in women—menstrual fluid. The Fire leaks out of the average person in these substances which, solely because they are imbued with a spark even of this Fire, are useful adjuncts in magical work. Their abuse, ▪ in the sorcery of later ages—when they were not properly understood and improperly applied—accounts for the monstrous abnormalities of the pseudo Witch Cults and their demonic sabbaths.

When the *subtle essences*, the 'flowers' of these substances, are drawn off and kept within the human organism they direct their Fire within and create the magical bodies that are used in the rituals of the Kaula Circle. Initiates have methods of preventing the deposit of semen in the testicles, and urine has curative properties as well ▪ being a stimulant; the Tantras give instructions for its use in the rejuvenation of the physical body. Of far more importance, however, is its value as a bi-sexualizing agent which, if ingested at certain times of the month, creates a condition wherein the initiate becomes androgynous and without fear. The faeces incinerated (i.e. burned to ashes) likewise

[5] The astral body.

[6] See *Aleister Crowley & the Hidden God*, Chapter 10, note 24.

are used in tantric rituals, and the *Siddhas*[7] refer often to the god Shiva smeared with ashes. Behind this symbol, repulsive as it may appear to non-orientals, or, more correctly, to non-initiates, lies the great mystery of rejuvenation, physical and astral, and the creation of new worlds.

When the woman chosen for *chakra pûja*[8] is worshipped as the Goddess, the dust—or ashes—are washed off her feet and collected in a specially consecrated chalice of wine which is then drained by the Adepts of the Kaula Circle. Aleister Crowley, in *Liber VII,* harks back to the Egyptian origin of this Rite of the *Panchatattvas*[9] or Five Principles:

> I know that awful sound of primal joy; let us follow on the wings of the gale even unto the holy house of Hathor; let us offer the five jewels of the cow upon her altar! (III, 37).

The five jewels of the 'cow'[10] are the five *makaras.*[11] The Tamil *Siddha,* Nampi Arurar, frequently mentions the Supreme Goddess whose 'feet are soft and tender like the tender shoots of leaves; beautiful, like soft cotton . . . Her soft feet are coloured red with dyed cotton'.[12]

The word cow (*go* in Sanskrit) is ■ euphemism for the human female and the secret rite of initiation wherein her *maya*[13] is consumed is known ■ the *Gomaya Diksha.*[14] The sow also is used as a cognate type, for the pig is the only animal known to

[7] The *Siddhas* are those who have acquired magical powers or high states of mystical experience, depending upon the nature of the spiritual culture they have adopted.

[8] *Chakra* = Circle; *pûja* = worship.

[9] *Pancha* = Five; Tattvas = Principles; sometimes also known as the Five *Makaras,* Ma = the letter 'M', *karas* = words, thus 'the five words beginning with the letter 'M'. These are described in due course.

[10] The word 'Go', in Sanskrit, means 'cow'; it is used ■ an euphemism for 'woman'.

[11] See note 9 (*supra*), also remarks page 69, *infra.*

[12] *The Religion and Philosophy of Tevaram* (Madras, 1958), vol. II, Chapter 3. Arurar says elsewhere (vol. II, Chapter 2) that this 'red powder' is 'specially prepared by women'.

[13] *Maya,* usually translated 'illusion' also denotes the emanations or *kalas,* the *glamours* of the Goddess.

[14] Literally 'Cow-dung initiation'.

eat human excrement; it was adopted by the ancients as a totemic type of this Initiation. Excrement, in this context, regarded as feminine, refers not to intestinal excrement, but to the emanations connected with the phenomena of menstruation. This is another case of direct inheritance from the Draconian Tradition, for the image of the pig was the vehicle of Khonsu whose image appeared—together with that of the pig—in the orb of the full moon, thus showing the age-old connection between Khonsu[15] and the lunar current manifesting on the 15th day, the day of the full moon.

The power-zone in the *conus medullaris*[16] may be opened by the use of these *gomaya kalas.* The Varaha (pig or boar incarnation of Vishnu), also conceals this symbolism of the *Gomaya Diksha,* and the Holy Abbess of Lamaseries in Tibet was—until very recently—known by the name *Dorje Phagmo,* which means 'eternal' or 'adamantine sow'.

The exercise of the Fire Snake in its physical manifestation at an early stage of the Rite is said to resemble the contraction of the anal sphincter in horses and cows after the expulsion of dung. The rhythm of the sphincter-movement practised with magical intent has an effect similar to that of electric induction; it generates a current of energy within the *filum terminale.*[17] The internal substances are thus prevented from leaving the body and their precipitates are drawn up the *sushumna nadi*[18] and mingle with the heat of the risen Fire Snake. Hence the tantric admonition to 'seize the Serpent Woman by the tail—awaken the sleeping One!', a direct reference to the Fire Snake and the woman who is Her physical embodiment for the purpose of the Kaula rites.

The astro-glyph of the magically consecrated priestess is Scorpio. When the exercise known as *akunchanam*[19] is performed,

[15] See remarks on pages 53. Khonsu is the Egyptian equivalent of the Voodoo Guéde. Khonsu, lit. 'traveller of the night-sky'. See Glossary, *Aleister Crowley & the Hidden God,* under head 'Ankh-af-na-Khonsu'.

[16] i.e. in the sacral region of the *sushumna nadi.*

[17] The natural habitat of the Fire Snake, dependent from the *Sushumna.* See next note.

[18] The subtle equivalent of the subtle tube of the spinal column; the qabalistic Middle Pillar of the Tree of Life.

[19] Sphincter control.

the constant contractions of the sphincter muscle act as an attack upon the Fire Snake who then rises up and strikes with its 'tail' at the *conus medullaris*. *Akunchanam* achieves for the Tantric what *pranayama*[20] achieves for the Hatha Yogi. As with *pranayama*, *akunchanam* is not exercised while eating or drinking, or during the 'higher forms of cunnilinctus',[21] i.e. the imbibition of the magically charged *kalas* of the *Dhuti*.[22]

In the most secret forms of this ritual as many as sixteen women are used as 'messengers' or conveyors of the sacred fluids; sixteen being the culmination of the lunar current, which attains its maximum on the 15th day. The Chief *Dhuti* represents the Goddess Herself; the messenger becomes oracular at the climax of the rite. At such times she is able to confer magical powers (*siddhis*) upon her devotees, and sometimes high trances and states of transformed consciousness, as when the Adepts assume atavistic forms and practise a form of lycanthropy.[23]

In the Tamil *Siddhas*' hymns to the Goddess, the Serpent is described as inseparable from its hole, which means that in this particular form of the rite the Fire Snake does not leave its natural base, the *Muladharachakra*, or hole from whence issues the Ophidian Oracle. At this zone the members of the Kaula Circle achieve total fulfilment of their desires in whichever plane or dimension they happen to project their will. This recalls the Witches' Sabbath which is a travesty of the rite, although some authorities maintain that the genuine Witch Cult yet survives in the West, with practices barely distinguishable from those of the mediaeval covens.

Hindu religious texts such as the *Chandogya* and *Brihad-aranyaka Upanishads* refer to the use of woman as an agent of fertility, but they do not hint at the occult nature of the rite wherein—although used sexually—she forms the gateway to

[20] Breath control.

[21] A phrase from the initiated and secret Kaula Comment on the *Chandrakala* of the *Vama Marg*.

[22] The living and externally present embodiment of the Fire Snake.

[23] See Chapter 10, *infra*, for an interesting formula for lycanthropic transformation involving the invocation of the reverse side, or back, of the Tree of Life. (See also *Nightside of Eden*).

wholly trans-sexual objectives. The *Agamas*[24] and Tantras and the Shastras of the South Indian *Siddhas* contain more specific references, and in the *Shivayogapradipika* (Ch. 3, v. 4), appears the following unequivocal statement :

> Worship, my dear, the auspicious emblem of Shiva (*lingam*) always within thine own heart, with various kinds of flowers made of conditioned and unconditioned concepts; flowers that are the multiform and beautifully coloured lotuses, consisting of nerve-centres such as *Muladhara* or the basic plexus, as also those of jasmines that shine brilliantly in the middle of them.

In the *Tevaram* the flowers are said to be five in number, like the five jewels of the cow and the *panchatattvas* or five principles (*makaras*); they are 'the five flower-arrows in the quiver of Kama, the God of Desire.[25] When Kama aimed his arrows, Shiva (*lingam*) opened his eye[26] and Kama was burnt to ashes!', a reference to the annihilation of desire and the trans-sexual nature of the rite. The *Sanatkumara Agama* declares :

> Thou shouldst not worship mere externals only;[27] such are worshipped by the profane alone. One who worships in the seven *chakras* is a follower of the Vedas, he after death will become a *mukta*.[28]

Here again is a clear reference to the fact that these practices and their results are not restricted to the mateiral plane. The use of wine is similarly deprecated if it is not used in a ritual context. Of the Kaula celebrants it is said :

> Wine they require in moderate quantities to control the images of their minds; and women to draw out their best nature at the time of *Sadhana*.[29]

[24] *Agama*, lit. 'that which has come down'. The equivalent in meaning of the word Qabalah, 'received tradition'.

[25] The flowers are symbolic of the vaginal vibrations that emanate from the power-zones of the priestess; they are enumerated as the lotus, asoka, mango, jasmine and blue lily.

[26] See observations on 'eye' symbolism; Chapter 1.

[27] The actual woman used in the rite.

[28] Trans. Pandit K. Chakravarti. A mukta is one who is liberated from the necessity of reincarnation.

[29] Spiritual culture involving, usually, methodical or ritual procedures.

The commentators on the *Gita*, who aligned it with the Vedas, were either ignorant of the *Tripura Upanishad* or unwilling to take note of the hints freely given in that celebrated *shastra*.

Innumerable sacred texts and temple sculptures conceal the genuine Ophidian Current under a veneer of playfully erotic symbols. Western-educated orientals read into them ■ whimsical tendency on the part of their forbears to liken the process of cosmic creation to that of human sexual congress. This is, of course, an erroneous deduction, the bow of arrows and the charming *apanga* or sidelong glances bestowed by dancing maidens on the objects of their playful attentions, are persistent themes interpreted in ■ romantic manner; in actual fact they refer to fundamental psycho-sexual processes of the human body in its relation to the Fire Snake. The arrow 'flowers' of the senses were to be introverted and this process was symbolized by the upturned or sidelong gaze of the *apsaras*[30] who represented Kundalini. Their charm and beauty indicated 'the grace of the serenity that is attainable only by reversion of sensualities'.[31] In this *apanga*-vision the *Pranava* or Creative Vibration OM is the 'flower' to be used. The nature of this 'flower' and its creative vibration has been explained;[32] 'flowers' are the vaginal vibrations of the *suvasini* emitted during the ascent of the Fire Snake in the body of the *priest*. 'The five arrows of the senses in their new (i.e. retroverted) function, stimulate a flow of nectar throughout the whole system',[33] implying the flowers the fragrance of which emanates from the prostate gland, the urinary and genital secretions other than semen, the fragrance which is instrumental in awakening the Fire Snake. The process is echoed in *Liber VII* (III, 24): 'Come! let us irritate the vessels of the earth: they

[30] Celestial maidens.

[31] This doctrine of reversion, with its sexual implications, was considered evil by those who misunderstood the *mystique* of the Left Hand Path. Cf. *The Secret Doctrine* (vol. II): 'Satan represents metaphysically simply the reverse or the polar opposite of everything in nature.' Retroversion is the formula of Set. This explains Crowley's observation *Magical Record*, vol. I, p. 248: 'I recognize magick as concerned to *reverse* any existing order'. Cf. Frater Achad's conception of Qabalistic Reversal which yielded the 'key' to *The Book of the Law*. See Chapter 8, *infra*.

[32] P. 69, note 25.

[33] Kaula Comment.

shall distil strange wine', for this region of the *vasa* (prostate) is attributed to the element earth.

The Raja Yogins interpret the process of reversion in and through the element of air and use—instead of *akunchanam* of the Fire Snake—the *pranayama* of the breath. The Kaulas, or Shakta Tantrics, maintain however that ■ pale reflection only can be achieved by this method, and that whereas the Shakta realizes the actual Fire Snake in the region of earth,[34] the Yogin merely realizes it in the mind, in the vague and etherial forms of air; he therefore experiences an illusion or imitation of attainment completely divorced from the physical plane. For the Tantric, on the other hand, *akunchanam* is the real meaning of *pranayama*, or control of the vital current. The turning back of the force applies not to breath alone but to fire itself, and that is why—in poetic imagery and in temple sculptures—the priests exhibited the maiden with eyes turned upward in oblique (i.e. retroverted) *apanga*. *Apanga* occurs only when the Goddess is suffused with the flow of *amrit*, the nectar emitted from the flowers of the inturned sensualities, the fragrance and glow of the Elixir of Life itself.

As in sexual congress the eyes of ■ woman turn upward at the moment of orgasm, so in tantric *coitus apanga* occurs in the *suvasini*, and the worshipper is inflamed with bliss.

The women trained for service in the Kaula Circle are of a special kind. Their characteristics are given in the *Hevajra Tantra*.[35] They should be young, childless, well developed and healthy. They should be naturally capable of sensual retroversion and they should be able to control themselves at all stages of the rite and punish offences committed by male members of the Circle.[36] But there is one physical characteristic of prime importance essential to a priestess of the higher mysteries; she should be retromingent.[37] Such an anatomical peculiarity is not common even in African and Oriental women; in European women it is extremely rare. This physical predisposition is required for the

[34] i.e. reified through the woman.

[35] See *Aleister Crowley & the Hidden God*, Chapter 11.

[36] Cf. Austin Spare's version of the Witches' Sabbath given in part, in *The Magical Revival*, Chapter 11.

[37] i.e. anatomically adapted to dorsal sexual congress.

Kaula equivalent of the rites of atavistic resurgence such as lycanthropy and those practised in the Cult of the spectral hyaena.[38]

According to Kaula Adepts, the Fire Snake has a personality or ego-complex of its own, quite apart from its spiritual constituents. This shows that the woman chosen to represent the Fire Snake is identified with it to such an extent that she is in herself a powerful personality, with great strength of will and individuality. She is not worshipped as a merely passive instrument or embodiment of the Fire Snake, she *is* the Fire Snake and she directs the worship and corrects errors of procedure during the ritual. She exerts her most direct influence at the onset of trance, immediately prior to the oracular phase. Austin Osman Spare, who attended many astral Sabbaths, noted the peculiarly passive rôle played by the male members of the assembly 'while the witches take the active part throughout',[39] which is one reason he adduces for the dominance of the feminine principle in the earliest cults, symbolized by the witch straddling the besom-handle.

Various theories have been advanced to account for the division of the Tantras into those of the *Dakshina* and *Vama Marg*, Right and Left Hand Path. Kaula initiates maintain that the division 'arose with the need to shut out the unfit, the latter thus cutting themselves off from the fount of truth. The original teaching dealt entirely with the *real use* of woman to man. By *vama*, the so-called left-hand path, or 'black magic', is meant; the use of things generally considered unclean, namely the excretions of the human body; the use of things that provoke disgust. But that is not to admit that these things are useless . . . The Tamils devote volumes to the subject.'[40]

By the use of the yogic practice known as *viparîta karanî*,[41] the senses are retroverted during the sexual act itself. Bodily rhythms are *reversed*. The Vama Marg concerns itself particularly with the Elixir of Life or the perfumes of regeneration, and

[38] This Cult is still active in certain parts of Africa. Its *mystique* is based upon peculiar uses of the Pphidian Current such as those described in *Nightside of Eden* by Kenneth Grant (in preparation).

[39] See *The Magical Revival*, Chapter 11.

[40] Kaula Comment.

[41] Literally 'remaining upside down'.

many of its Adepts do attain an astonishing degree of physical longevity. They claim that their science of *viparîta karanî* reverses not only the life-currents, but death itself ceases to be the final experience. John Blofeld refers to adepts of Taoist Tantra in China who are known to have achieved relative immortality.[42] But such attainment is not the ultimate goal of Tantric Yoga; on the contrary, the Adepts of this Yoga are able so to control their consciousness that they have no need of preserving intact the physical body in order not to lose the thread of memory; they can 'die' in one body, be re-born, and still retain the traces of their identity. This again, is not the ultimate aim of the *Vama Marg* or any of the Great Paths; the ultimate aim is total absorption in the Goddess, and this is sometimes accomplished through tantric sexual union with the priestess who embodies Her. This is the aim of Adepts of the genuine Kaula Circle.

The Kaula Path has provoked severe censure, particularly in the past, from those who attach false values to the body and its products. This caused the *Vama Marg* to withdraw itself and this made it even more suspect in the eyes of the uninformed. Today there are signs, at long last, that Kaula praxis may be seen for what it really is—a scientific experiment with the psycho-sexual chemistry of the human body.[43] The *Kalagni Rudra Upanishad* gives directions for the preparation and imbibition of bodily essences, or *kalas*. Initiates of the *Vama Marg* use the actual *kalas* as they flow from the woman used for ritual purposes. In the *Dakshina Marg*,[44] on the other hand, certain alternatives were employed after the fashion of present-day Christians who substitute wine and bread for the bodily products which they symbolize and which were consumed at the *agapoi* of the early Christian anchorites. (This is really the *Samaya Marg*, championed by the mid-fifteenth century reformer Lakshmidhara, that employs substitute substances). I have suggested, in *Aleister Crowley & the Hidden God* (p. 232) that the essential difference

[42] See *The Wheel of Life*, by John Blofeld. London, 1959.

[43] See Chapters 6 and 11 of *Aleister Crowley & the Hidden God*, where this aspect of Tantra is treated in detail.

[44] There is another form of the *Dakshina Marg* that does not place it in opposition to the *Vama Marg*, but, in a sense, resembles it. This is discussed later.

between the *Vama Marg* and the *Dakshina Marg* is that the votaries of the former worship the Fire Snake in the *Muladhara*, while the *Dakshinacharins* raise the Snake stage by stage, unsealing the *siddhis* of the power-zones as it ascends the spinal column (*Sushumna Nadi*). It is not at all easy at this distance of time to ascertain precisely how these paths differed in antiquity, but there seems no doubt at all that the Shaktas of the 'reformed' Tantric schools—the *pseudo-kaulas*—substituted wine for *soma* (moon-juice), meat for *mamsa* (flesh), fish for *mîna* (clitoris), ritual gestures for *mudra* (the magical passes that unseal the power-zones of the *suvasini*), and symbolic congress for *maithuna* (trans-sexual magic). These are the celebrated *Five Ms* or *Panchamakaras*, also known as the *Panchatattva* or Fivefold Principle. *Pancha*, Five; *Makara*, the letter 'm'. The word *Makara* also denotes ■ fish; it is the mythological analogue of the zodiacal sea-goat, Capricorn, and, as such, specifies the nature of the five Ms. They are the 'five jewels of the cow' (referred to previously), the five basic principles or *tattvas* represented by the elements earth, air, fire, water, and spirit. These have a special significance when related to the number five, the number of the pentagram and of the human female as the vehicle of manifestation, symbolized by the five-day lunar period.[45] According to the Chaldaean qabalah, the letter 'm', 40, is the 'dead' number of fixed law. It is the letter of water (i.e. blood), the fixative, in flesh, of spirit. Forty is 4 × 10, Tetragram, and represents man or 'the lesser countenance, immutable in the heaviness of Malkuth', i.e. the crystallization of idea into form, the fixation of the world of dream in terms of 'solid' wide-awake consciousness of the objective world. Forty is also the number of GVAL, a title of *Yesod*, the cosmic power-zone of the lunar current and of the 'water' or *kala* that it transmits. *Soma*, or *madya*, is an auto-intoxicant; it is the *essence of urine* distilled after repeated re-cyclings through the yogically purified body. This process makes it magically effective. It is the wine of which mere alcohol is the ritual symbol. Its constant

[45] The Goddess, Nuit, describes the shape of her star as 'The Five Pointed Star, with a Circle in the Middle, and the circle is Red'. (AL.I.60.) See also Lévi: *Transcendental Magic*, p. 78.

imbibition bisexualizes the body and creates in the Adept the conditions necessary for the true assumption of the god-form, one of the chief purposes of tantric *sadhana*. It also makes a man fearless and for this reason the Adepts of this Path are known as *Bhairavas*, the 'fearless ones'. The *Bhairavi Diksha* involves the five *makaras*, *madya* (wine) being the element water; earth is *mamsa* (flesh), or calcined excrement (*gomaya*). The *Bhairavis* are smeared with white ash which has many symbolic references both for Shaivites and Shaktas. In the case of the ascetic followers of Shiva, it symbolizes the giving up of worldly wealth and possessions and the dedication of the aspirant to ■ life of intense devotion to Shiva, the Auspicious One. But Shiva has also a name—Shambhu—which is a cypher for that secret initiation involving the *madya* and the *mamsa*, the wine and the flesh. To the element of water is ascribed *mina*, of which the symbol or glyph is the fish. This symbolizes the *kalas* of the *suvasini* at ■ particular stage of the rite. The *mudras* are the manual signs or passes made over the body of the *suvasini* to bring the *kalas* into manifestation at any particluar lotus. It is said that these *mudras* are closely guarded secrets known only to initiates of the Cult. 'They cannot be communicated unless by word of mouth and face to face with the Guru', says a secret text. The fifth *makara* —*maithuna*—is the trans-sexual congress which causes the detumescence that releases the *mahakalas*, the supreme secretions that contain the magical presence of the Goddess. The five *makaras* are produced in three stages of the rite thus forming 15 steps or degrees that attain their consummation in the 16th *kala*, the ultimate *kala* of immortality and the elixir of life itself —a draught of such magical potency that he who imbibes it acquires all *siddhis*.

The great *Yantra* of Kali[46] is the linear formula of the progression of the *kalas* and their culmination in the 16th. The *Yantra* describes the unfolding of the Goddess 15, represented by the five triangles symbolic of the five *makaras*. The 16th *kala* is represented by the seed, or bindu[47] at the heart of the central triangle (*yoni*). At this place the *bîja mantra*[48] of the Goddess

■ *Aleister Crowley & the Hidden God*, Plate 6.

[47] Point or dot.

[48] Sacred syllable or root vibration.

is usually situated. This syllable varies from cult to cult according to which aspect of the Goddess is being worshipped: Kali for release from all forms of bondage and for final liberation from the cycles of births and deaths; Saraswati for poetic skill and the power to charm by mellifluous speech; Lakshmi for wealth, and so on. The syllable determines the nature and order of the chain of letters that form the girdle of the Goddess; each cult has its secret attributions and set of correspondences reminiscent of the Chaldaean Qabalah with its numerical, elemental, tarotic, and other attributions to the Paths and Sephiroth of the Tree of Life. In the Tantric systems the Sephiroth are equivalent to the *chakras* seen in clairvoyant vision, or during trance, as whorls of multi-coloured lights revolving at varying speeds along the spinal column, the lesser lights glowing and pulsating like stars throughout the ganglionic network of nerves which constitutes the subtle anatomy of man. These rapidly revolving wheels of light emit a vibrant humming that is translated in terms of the various letters of the alphabet attributed to each *chakra* according to the pitch of its sound. In this way the Goddess manifests not only in the form of sound and vibration, i.e. as *mantra*, but also in the form of vectors of energy—the *yantras* denoting Her presence at the several power-zones in the subtle body.

If it is realized that both priestess and priest blend these vibrations in a single power-sound, it may be appreciated how subtle and how complex is the science of *shabda* (sound)[49] when studied in relation to group workings in a fully functioning Kaula Circle of 8, 16, 28, and sometimes ▪ many as 43 participants. Sir John Woodroffe has treated the basic principles of *shabda* in his translation of the *Varnamala* or *Garland of Letters*▪ 'Sound creates electricity and magnetism and electro-magnetic fields.'[50] Thus, the *yantra* of the Goddess is formed of the network of vectors connecting Her power-zones. Her *mantra is* the blent and ultimate vibration generated by the action of the *kalas* coursing through this ramification of *nadis* (nerves). Her

[49] 'The noumenon is soundlessness which can be reached only through the infinite and intricate barriers of sound.' P. B. Mukharji in his introduction to Swami Pratyagatmananda Saraswati's *Japasutram*. (Madras, 1971).

▪ *The Garland of Letters* (Madras, 1951).

tantra is the bringing down[51] of these potencies to the mundane level of consciousness for utilization in the Kaula Circle. The latter is, in fact, the outer lotus, the cosmic enclosure—in symbolic form—that bounds the Goddess and all Her *shaktis* (energies) as typified by the *Yantra of Dakshinakalika* with its five triangles, fifteen steps, and the hidden bindu in the central yoni, the whole girt by an eight-petalled lotus typifying not only the eight directions of space but also the primary cross of four points and its reflection in the body of the priestess.[52]

The *chakras* become fully energized only when the Fire Snake arrives at their several *loci* during Her ascent. Descriptions of the *chakras*, as given in textbooks on yoga, are misleading because the power-zones come into being only when the Fire Snake is active.

The letters, colours, sounds and shapes attributed to them vary according to the disposition of the practitioner and the degree of his spiritual competence. It is unlikely that any two 'maps' of the subtle regions would tally though there may be a general similarity in some cases. Great stress is placed, in Kaula doctrine, on that complex machine, the human brain. As with the greater body which surrounds it, ▪ the macrocosm surrounds the microcosm, so to the brain are allotted various areas that are affected by the action of the Fire Snake and which, in their turn, influence the *kalas* released into the bloodstream of the *suvasini*. The four-faced image of Brahma is taken by the Kaulas to symbolize the *corpora quadrigemina*, the fourth ventricle of the brain. This region is affected powerfully by the Kundalini on its upward march. The pituitary body (third ventricle), and the pineal body (fifth ventricle) are similarly sensitive. They have been described ▪ the *Master Chakras* in the brain and they have their corresponding centres in the *Muladhara*, *Manipura*, *Svadisthana*, etc; the power-zones corresponding to the elements Earth, Water, and Fire.

When the Fire Snake emits its luminous venom, it gushes over and permeates the entire body. This overflow contains *ojas*, the magical current that electrifies the cerebro-spinal fluid in

[51] One meaning of the term *tantra* is 'to bring down'.

[52] See Chapters 1 and 2.

the region of the *sushumna* (spinal canal). According to the Kaula Tantra Comment 'this overflow from the Kundalini is primarily an overflow of semen or of the female fluid, as the case may be.' This is the nectar or moon-juice, the ambrosia of the gods that is consumed by the Fire Snake during the ritual. When not expelled from the body—as in sexual detumescence—the *ojas* transmutes and gradually rejuvenates the organism; it emanates 'from the very feet of Kundalini at the coccygeal gland, or Luskas gland, as some call it.'[53] It is not *from* the brain, ■■ the Samayins[54] claim, but it is influenced and controlled by the *Master Chakras* that use the brain as their physical means of transmission.

The Supreme *Kala* (*Mahakala*) from the 'feet' of the Goddess is the so-called Elixir of Life that is emitted with the urine, the menstrual fluid, and with the secret or 16th *kala* that is identified with the root-vibration of the woman selected for the part of the Goddess in the Kaula rite.

The *Shri Yantra*, the most sacred *chakra* of the Goddess, is a complex of lines and angles, a map of the power-zones in relation to the body of the Goddess. Wherever two lines meet, a *sandhi* is situated; where three lines intersect, at that place exists a *marma*. *Sandhis* are points in the human body that control the mechanism of tumescence; *marmas*, those of detumescence.[55] There are 24 *sandhis* and 28 *marmas*, and to each is allotted one of the 52 letters of the Sanskrit alphabet.

So sensitive are the *marmas* that the slightest pressure on them causes changes in the chemistry of the body and can, in certain cases cause death, or, on the contrary, such an access of the Life Current that the body is re-charged with vital energy. Some of these spots are known and used in the art of Ju-Jitsu which is to the *Shri Vidya*[56] what fortune-telling is to the occult sciences. The erogenous zones (*sandhis*), as well as those of

[53] Tantra Kaula Comment on the Vama Marg.

[54] See remarks on the Samayins, p. 73 *supra*.

[55] It is here necessary to draw the reader's attention to a serious misprint in *The Magical Revival*, p. 119. The term *marma* denotes detumescence, not tumescence, as there appears.

[56] Sacred Science of the *Kalas*.

detumescence (*marmas*) are carefully avoided during the invocation of the Fire Snake. Their exact location varies with each woman. For this reason, the Tantras do not classify them; to make an error in their location can be exceedingly dangerous. As each woman maps out her own periodic cycle and is familiar with its pulse, so do the practitioners of the Kaula Cult make a study of the women used for ritual purposes and ascertain their 'times' and dispositions.[57] In order to ascertain the precise location of the *sandhis* and *marmas*, the Kaulas employ a form of 'zone-therapy' which enables them to make ■ graph of the rise and fall of each woman's lunar pulse. The Tamilian *siddhas* claim that 'it is into the sexual organs of the healthy young female that the Lady of our world has entered to conquer all the world for us that serve Her'.[58]

The *Saundarya Lahari* (*Wave of Beauty*)[59] describes the state of ecstatic frenzy which seizes women during the ritual. They appear like *bacchantes* possessed, posturing lasciviously, disrobing themselves provocatively and exhibiting all the characteristics of rut, yet the men remain 'old', unresponsive, coldly indifferent to all blandishments. This is symbolic of the stage undergone by the neophyte when the Fire Snake begins to rise and streak up the spinal canal. The neophyte is the 'old' inert *jiva* (individual soul), but within him dances the cosmic life-force aflame with immense creative passion. The fire of Her passion assumes alluring forms, *houris* of paradise, *apsaras* of incredible loveliness that tempt the neophyte to release the sexual fluid. It is at this stage of the rite that he must not relinquish the *akunchanam* and unleash the fire which would then jet outward instead of remaining within to consume the impurities that lurk in his system. It is at this stage too that he is tested in his ability to 'desensualize the senses' for by this means alone may he obtain the *amrita* or nectar of the Goddess.

[57] Philip Rawson, *The Art of Tantra* (Thames and Hudson, 1973), pl. 71, reproduces a painting (seventeenth century) showing the 'varying points of sensibility on ■ woman's body throughout the lunar month'.

[58] Kaula Tantra Comment.

[59] There are several English translations of this important tantric text that has been attributed (some say erroneously) to the celebrated eighth-century Advaitin Sage, Sri Shankaracharya.

At this juncture the *apanga* is brought into play. The usual direction of the Fire Snake is downward and outward, therefore the *apanga*—or direction of vision—must be reversed and directed upward and inward. This action is reflected in the body of the priestess. When the *apanga* within the neophyte begins to reverse the flow of the Fire, the *suvasini's* eyes slant upwards as her ecstasy approaches its climax. From this moment her vaginal vibrations become of positive magical value, and normal consciousness altogether ceases in her. She becomes oracular and the words that flow from her mouth no less than the fluids that flow from her vulva are charged with supreme potency. Then 'the *suvasini* disrobes herself, quite naturally, as if her lover were there; but no further advances are permitted, ■ the worshipper is too "aged" and far too wise to respond. When these signs of tumescence begin to appear, it will be time to wait and watch for the detumescence and the secretions which follow it. Whether they be *Bindu* or *Nada*, or even any of the minor fluids, they are of value as having originated from the Kundalini of the inflamed *suvasini*.'[60]

Philip Rawson[61] suggests the probability 'that in ancient times the special potency of the Tantra was transmitted along a female line of power-holders; by ritual intercourse with them the initiation was diffused'. But in the Kaula Circle, Adepts have no physical contact at all with the *suvasini*; even the *mudras* (magical passes) are applied astrally, and the energies that are drawn off are of an 'etheric', though material, nature.

According to the secret tradition of the Kaulas, the *Kala Chakra* or Wheel of Time, is identical with the *Shri Chakra* or *Yantra* of the Supreme Goddess. In other words, the woman's body—the repository of the electro-magnetic *kalas*—is diagrammatized in the form of a time-chart.[62]

As there are 365 days in the year, so also are there 365 *kalas*

[60] Tantra Kaula Comment. *Bindu* and *Nada* in this context denote the solar and lunar currents respectively.

[61] *The Art of Tantra*, p. 80.

[62] The earliest mode of registering time involved the use of the female cynocephalus whose lunar manifestations were periodically noted. These baboons were attached to all the major temples in ancient Egypt; they preceded the clepsydra as the first horologue.

or rays of effulgence emanating from the Path of the Goddess.[63] According to tantric lore these rays emanate from the *feet* of the Goddess after She has reached Her abode in the head, the region of the *ajnachakra* and of the supreme *chakra* beyond :[64]

There are 64 rays from the pituitary region (mind) *ajnachakra*
There are 72 rays from the fourth ventricle region (*akasha*) *visudhachakra*
There are 54 rays from the cardiac region *anahatachakra*
There are 52 rays from the lumbar region *manipurachakra*
There are 62 rays from the sacral region *svadisthanachakra*
There are 56 rays from the prostate region of the spinal canal *muladharachakra*.

360, Full Circle.

Of this Full Circle, 118 degrees or rays are apportioned to Fire, 106 to the Sun, and 136 to the Moon (360° in all), denoting the three stages of the ritual and the three divisions of the spinal cord. The Kaula commentator here notes 'a curious point: only 360 rays or days are given'. The reason may well be that the five missing days refer to the 'eclipse of the moon', for the number 360 is applicable to any cycle, not only solar and annual but lunar and monthly also. The five missing days are therefore the 'occult degrees' of the Circle and, as such, are not disclosed to the profane; their secret formulae are not revealed to the uninitiated.

Rawson notes :[65]

> For certain rituals it is also important that the woman's own vital energies should be at their peak, and that she should be menstruating. Indian tradition has it that on different days of the month a woman's sexual sensitivity, which is related to cosmic movements by her own periods, needs to be triggered by special attention to different parts of her body. Diagrams illustrate these trigger points, and relate them to the phases of the moon.

[63] The *sushumna*, the Path of the Fire Snake. Cf. Middle Pillar on the Tree of Life.

[64] The *Sahasrarachakra* or Thousand-petalled Lotus.

[65] *The Art of Tantra*, p. 79.

The distribution of the 360 rays of effulgence to the days of the bright and the dark fortnights forms a science[66] as complex as the inter-relations of the vectors of force connecting the *sandhis* and *marmas* of the *Shri Chakra*. To each of the days and nights are allotted specific god-forms which the astral bodies of the *suvasinis* assume. These god-forms dispense a subtle nectar consonant with their nature. The intricacies of the subject can merely be hinted at here, but it is important to understand that these interiorly located deities are, in a sense, the guardians or familiar spirits of their respective female vehicles. The ancient Tibetan Bön-pas utilized these demons,[67] and they were perpetuated by the Buddhists of the Tantric and Mahayana Schools as the *Dakinis* or Witch-Queens.[68]

There would be little point in listing here these so-called *nitya* deities, but the more important ones[69] may be noted. In the genuine rituals of the Left Hand Path there are the *Vasinis* and the *Arkashanis*, and, where a full *Shri Chakra* is worked, there is also the full complement of 43 *Yoginis*, one for each *yoni* or triangle. Each *Yogini* represents a letter[70] which, as previously explained, embodies a vibration consonant with the effect which the *Yogini* has upon the stages of the Fire Snake's ascent. It is from the class of priestess known as *Vasinis* that the *Yajaka* (High Priest) selects his material for each stage of the worship; and the *Vasinis* alone may serve him in the innermost eight-yonied area around the *Suvasini* Herself. The *Yoginis* are an altogether different kind of priestess; they are specially selected for their natural aptitude where certain physiological practices are concerned; more specifically the '*olis*—*Sahajoli*, *Vajroli* and *Amaroli*, these three being the most celebrated.[71] But the Adepts of the Kaula Circle do not practise the '*olis*' after the manner of the *Hatha Yogins*. The actual formula is never disclosed. 'This much can be stated about the *Yoginis*, that they are women who

[66] Known as Kalavidya, the Science or Knowledge of the *Kalas*.
[67] Known as *kadomahs* in the Tibetan Tantras.
[68] Cf. the *Yoginis* of the Hindu system.
[69] From the point of view of the present study.
[70] Of the Sanskrit alphabet.
[71] See *The Shiva Samhita* and *The Hathayogapradipika*; several English translations are available.

do shed their radiance or elixir or perfume',[72] which implies that in other types of practitioners these essences are not necessarily manifested.

The women chosen for the office of *Suvasini*—the actual embodiment of the Fire Snake—are drawn from the classes of *Vasinis*, *Yoginis*, or *Arkashanis*. The *Vasinis* are the reflective, suggestible types of a mainly lunar disposition. The *Yoginis* are aggressive, intensely sexual, scorpionic types. The *Arkashanis* are of exceptional charm and fascination: 'Care must be taken that they do not bewitch.' The *Arkashanis* are said to be best for regular Working despite their tendency to cast a spell upon the worshippers, towards whom they act in a highly positive manner.

The *Yoginis* rarely achieve orgasm without the use of the '*olis*';[73] they are therefore avoided by all but the most experienced priests; those who are able to retain their energy during the period of intense sexual provocation.

Within the actual Circle the *Arkashanis* are placed in the outermost ring, the *Yoginis* next, and the *Vasinis* nearest of all to the actual *pitha*, or seat of the Goddess represented by the *Suvasini*. When initiated males are present in the Circle, they occupy the remaining *yonis* and *dalas*.

[72] Kaula Comment.
[73] The *Hathayogapradipika*, when speaking of the '*olis*', says: 'The *yogini* is she who has practised akunchanam of the *apana* (air element) and thereby is able to use the genital outlet as a catheter (i.e. passing the urine); rather, she has been trained to absorb the semen of the male, but also she is capable of preventing her *rajas*, or red fluids, from appearing, and can control the menstrual flow very well'. A Kaula Commentator observes that such *Yoginis* are used in Shakta ritual, but they are not used for coition at all; nor is anyone in the circle permitted to have intercourse with them for days after the pûja' (i.e. ritual worship).

5

Left-Handed Tantra & the Cult of the Fire-Snake—II

THE SHAKTA Tantra manuals abound with texts dealing with the qualifications required of the three classes of *suvasini* described in the previous chapter. The four elements are assigned to them together with a corresponding sense-faculty. The *Akarshanis* are trained to conquer the sense of smell, attributed to air; perfumes and incense are employed and her organism is steeped in the particular fragrances which it is desired that she should emit during the ritual. The *Sparsha Akarshanis* are chosen for their conquest of the power of touch or feeling, the faculty attributed to the element earth. Their sensitivity is such that the slightest touch by a male causes detumescence. The *Rasa Akarshanis*, whose menstrual fluids are potent to congeal mercury are used by the *sadhaka* to conquer the sense of taste, attributed to water; this he does by the imbibition of their urine, which is pure and of great magical value. The conquest of the sense of vision, related as it is to the element fire, may be achieved only through the medium of the supreme *Suvasini*, the High Priestess of the Circle who is the veritable embodiment of the Fire Snake during the period of the ritual. The retroversion of vision, reflected in the subtle slanting *apanga* that manifests as the sidelong glance of the woman's eyes, occurs as she enters into the profound trance induced by the ascent of the Kundalini. A master magician or

high priest alone has power to magnetize the suvasini's body to the highest pitch of its power, so that cosmic vision replaces human sight and the oracular stage is entered upon.

The risen Fire Snake generates what is known in the Tantras ▬ the *chaaya* or shadow. This expression occurs in the sense in which we have used the term to denote the Cults that employ the Ophidian Current in its psycho-sexual phase, for energizing that shadow; and also in the sense of its being the halo or double that glows like a nimbus around the risen Fire Snake. The blazing radiations of the Fire Snake are so intense that this glow, although in itself ▬ 'effulgent ▬ a million moons', appears shadow-like beside it. It is this aura that protects man against the influx of psychic forces that the Fire Snake draws to itself like moths to a flame. Also, it is the glow that holds at bay the denizens of the *qliphoth* that are attracted to the vast magazine of cosmic energy, one spark of which would confer immortality upon them could they nourish themselves upon it.[1]

In terms of mediumistic phenomena, the *chaaya* is the shadowy phantom of the subjective mind that assumes the forms impressed upon it by members of the circle. Paracelsus, among others, has described the ill effects resulting from rents in this protective aura.[2] Dion Fortune, who was attacked by *qliphotic* forces that pierced her aura, lost vital energy to such an extent that she became dangerously ill and was saved from death only by the Ceremony of Initiation that admitted her to the Golden Dawn.[3]

In the non-initiate as well ▬ in the Adept the shadow frequently assumes alluring forms. The sexual temptations experienced by the Christian anchorites were due to the heavily charged psycho-sexual magnetism of the shadow activated by the stirrings of the Fire Snake which, on lending some of its heat to the images engendered, is potent to create ravishing *succubi*. Competent occultists even have been known to succumb to their blandishments. In the east these forms of the shadow are known as *houris*; methods of evoking them are sedulously avoided by all but black

[1] Michael Bertiaux describes ▪ similar, though less cosmic manifestation of this protective shield. See Chapter 9, *infra*.

[2] See Franz Hartmann, *Life of Paracelsus*.

[3] See Dion Fortune's Preface to *Psychic Self Defence*, London, 1930.

magicians or persons completely enthralled by their animal propensities. In his book, *Tantrik Yoga*, Marquès-Rivière writes derogatively of the *Vamacharins*, as do most Western authorities.[4] However, in a footnote he refers to a class of practitioners which would undoubtedly be disowned by the genuine Left Hand Tradition: "I was able to know personally the absolutely depraved and abnormal sexual appetites of these false yogis. The method used is called the Prayoga, through which it is possible to visualize and animate certain female entities who are called Succubes." In his introduction to *The Serpent Power*,[5] Sir John Woodroffe also describes these false *Vamacharins*: 'Those who do practise magic of the kind mentioned work only in the lowest centre i.e. the *Muladharachakra*, have recourse to the Prayoga, which leads to Nâyikâ Siddhi, whereby commerce is had with female spirits and the like.'

In the process of the Fire Snake's ascent, the shadow or *chaaya* assumes various forms the most usual of which resemble the mediaeval concept of *succubae*. They are known to Tantrics as *apsaras*, of which the *apsara* Tillotama is supreme. The *apsaras* manifest in sparkling purple and generate the voluptuous imagery that accompanies wet dreams. Such visions however cannot affect the practitioner whose *chaaya* has been rendered impregnable by some magical process analogous to the Rite of the Flaming Star.[6] Other alluring disturbers of yogic practice are Rambha, a ceaseless weaving of reverberant dreams that fade into one another; Corvashi (or Urvashi), which are subconscious sexual desires parading as lascivious *houris*; and Menaka, a goddess of fantasy and daydreaming of an exclusively sexual nature. These names denote the Shadow or Double, known as *Chaaya* in Sanskrit, as *Urvan* by the Parsis, and as *Corvashi* in the *Puranas*. The latter refer to her, merely, as a *houri*.

[4] With the notable exception of Sir John Woodroffe. See, especially, the collection of lectures entitled *Shakti and Shakta* (London, 1929, 3rd. Ed.)

[5] London/Madras, 1950. 4th. Ed.

[6] Otherwise known as the LBR—Lesser Banishing Ritual of the Pentagram. This was used extensively in the Golden Dawn. Aleister Crowley revised it in accordance with the magical requirements of the New Aeon. See *Magick* (Routledge edition), p. 406.

The shadow survives the bodily death of the individual for a comparatively long time. It lives on as the *pitris* or *manes*, ancestral spirits that respond to magical evocation. If the shadow is strongly developed and is under the control of a black magician, it can be projected into the aura of sleeping people and obsess them with sexual fantasies that can drive them to madness and suicide. It is then withdrawn by the vampire who despatched it and he nourishes himself on the energy which the shadow has 'collected'. As this energy is of a predominantly sexual nature the vampire becomes increasingly charged with sexual obsessions that lead to his inevitable destruction. But he may prolong his mortal existence for many years beyond the normal life-span, and, after death he becomes an even greater menace when his shadow is no longer bound to a physical body.

The Kundalini partakes of the element fire when it is awakened at the basal centre. When it rises through the *sushumna*—or hollow tube of the spinal column—and until it reaches the region of the throat, it is identified with the Sun, and from the throat upward, it is identified with the Moon. Its final resting place is at the *Sahasra-chakra*, the lotus of a thousand petals at the crown of the head.

Profound meditation on the ascent of the Fire Snake induces a form of inebriation, because this is the manner of obtaining the *soma* juice from the lunar region. *The Book of the Law*, a Western Tantra, gives the precise procedure:

> I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship ▬ take wine and strange drugs whereof I will tell my prophet, & be drunk thereof!

And, elsewhere in the same text:

> I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.[7]

[7] AL, Chapter II, verses 22 and 26.

The *madya* or wine that intoxicates is released when the Fire Snake achieves its apotheosis in the lunar sphere.[8] The nectar is churned up, overflows and permeates the entire organism by the persistent use of *akunchanam*. This liquor is known ■ *amrit* (ambrosia of the gods). According to the Tantras, those who drink any wine but this are mere drunkards. This is the substance of the Elixir of Life and it flows from the feet of the Goddess, i.e. from the genital outlet of the woman chosen to represent Her. This fluid is charged with power only when *akunchanam* is practised, as the Fire Snake flashes back and forth between the prostate region and the brain, i.e. between *Muladhara* and *Brahmarandra*.

The following account of raising the Fire Snake is excerpted from the *Magical Record* of Frater Iadnamad, ■ member of the *Ordo Templi Orientis*, an Order which uses *The Book of the Law* and *Liber HHH*[9] as basic *grimoires*, or sex-magical manuals:

> After reading part of *The Temple of Solomon the King*[10] I went to bed. Immediately, ▮ noticed that the voices of the *nadi*[11] were extremely loud and there was an undertone of unfamiliarity about them which resembled ■ combination of seals barking on a roaring coast and the shrieks of Dover's gulls. ▮ decided—caught up in the beauty of the sounds—to concentrate on them. They became . . . throbbing and revolving ■ vibrations rose, and my whole body was caught up in a frenzied blast of *prana* . . .
> Suddenly, I was caught up in a rain of liquid fire, immersed in ■ sea of bliss. My subtle body jack-knifed into the foetal position. *Dhyana*!!![12]—the orgasm fled and turned again to rend me like ■ mad bull. I scream aloud the name HERU-PAR-KRATH! Again I am crushed in the jaws of ecstasy. I can bear it no longer and intentionally bring myself down. Curiously, there are no astral hallucinations upon awakening . . . I fall back into the arms of slumber and it begins again. I put my

[8] i.e. the power-zones beyond the *visuddhachakra*.

[9] *Liber HHH* (see *Magick*, p. 437 *et seq.*) contains a section, SSS, which resumes this practice of raising the Fire Snake.

[10] An account of Aleister Crowley's magical progress in the Hermetic Order of the Golden Dawn. It is serialized in *The Equinox*, q.v.

[11] The subtle nerve-centres in the astral body. They emit vibrations audible to the initiate during the process here described.

[12] A state of consciousness in which thought is dissolved completely in pure mind and pure NOTHINGNESS IS.

> Body of Fire into a vertical position when the shower of bliss falls ■ me again. I try to force Kundalini up the spine . . . ▮ have had at least five *Dhyanas* by this time . . . and the ecstasy is so vast that I am overcome by fatigue. My bewildered mind stumbles into sleep. There was something . . . concerning ■ particular spot in the brain which I had learned to control. It was just below the uppermost point of the cranial suture.
>
> Following this, as seems to be the case after each of my occult successes, there occurred a period of extreme dissociation and agony.

November 22: SSS comment[13]: Excellent. Brought Snake up [Path of] Tau to moon (?)—a bright orange. Great amount of creative energy released which has obliterated my Apophis[14] . . . Body quaked and there were violent muscle spasms. The energy released is extremely pleasurable and electric . . . a gentle zephyr of *prana* caressed my body.

November 28: The volume of the *nadi* [vibration] increased until they were positively deafening. My attention was soon drawn to the fact that these sounds seemed to emanate from the *Ajna*, the sounds were of two basic types: the shrill shriek resembling that of a frantic bird, and ■ sort of reverberating nasal twang.

I entered Ajna *briefly* in the God Form of HPK[15] and beheld a vast, misty yellow sun.

I made my way back and tried to sensitize myself to the current that was flowing through me. I could feel all of the *Chakrams* plainly, and also *Sushumna*.

November 29: Early on this morning I performed some SSS, *pranayama* and *Uddiyana Bhanda*.[16] Upon falling asleep afterwards the following occurred:

▮ was soon awakened by Kundalini. The energy was the most violent that I have experienced yet; it seemed to me that it lasted for several hours and I found, as ▮ became more and more exhausted, that I could not shut it off! I tried all manner of experiments.

Listed below are all the memories that I can summon up:

[13] Frater Iadnamad is here commenting on his exercise of the Fire Snake as described in *Liber HHH*, Section SSS. See *Magick*, pp. 437–41.

[14] The period of agony or darkness typified by the serpent, Apep or Apophis.

[15] Hoor-Paar-Kraat (Harpocrates): The Sign of Silence.

[16] See Woodroffe, *The Serpent Power*, Plates XI and XII. (1950 Ed.)

(a) Intense activity in *Ajna.*
(b) Felt *Sushumna* plainly and saw it as a blade of white light.
(c) Vague memories of 'seeing' *Ajna.*
(d) Extreme *ananda.*[17]
(e) Astral projection.

SSS comments : Sharp spasm of *ananda* in six or seven adjacent vertebrae in the middle of back. The sensation was that of ■ charge of energy travelling *down* from *Sahasrara* while the *prana* from inhalation seemed to be coming *up* from *Muladhara.* This continued and increased until the entire lower half of the spine was vibrating intensely during inhalation. I could feel each individual vertebrae vibrating. There was great activity in *Muladhara* and increased *nadi* volume throughout.

December 1 : SSS *comments* : Vibrations in upper *sushumna.*

December 3 : SSS *comments* : *Mula Bhanda*[18] spontaneous and violent radiating energy throughout organism. *Muladhara* became aggravated and penis became very erect. *Mula Bhanda* corresponded with a sensation similar to a slight orgasm. Muscle contractions due to adrenal activity. There was also ■ marked temperature rise localized in my back.

December 5 : SSS *comments* : During this practice I saw *Ajna* as an orange sun.

December 8 : SSS *comments* : 'Reality' is deprived of its verity.

December 17 : SSS *comments* : *Muladhara* became extremely active and each time it throbbed ■ wave of bliss engulfed my body. It started with a ruddy glow and soon became ■ Flaming Scarlet . . . I brought Kundalini up *sacrum*, and *Manipura* responded with sharp twitching.

December 20 : SSS *comments* : I got a better vision of the anal centre. It is a dull red with a flaming scarlet middle. As concentration increases the scarlet expands to engulf most of the lotus.

December 29 : SSS *comments* : Very good. Brought Kundalini up *sushumna* in its entirety (except for the union with Nuit) and could feel most of the vertebrae plainly. Could feel each

[17] Bliss.
■ See Woodroffe, *Serpent Power*, Plate XIV. (1950 Ed.)

chakram (especially *Muladhara* and *Svadisthana*) up to *Visuddha* throb with bliss. *Nadi* 'voices' are of three types :

(a) The Bells.
(b) The Crickets
(c) The Tamboura.

December 31 : SSS *comments* : I found it intensely difficult for quite ■ while to even get up through *sacrum*, but after the first time I got the Snake completely up, the task became progressively easier. I extended Her, say, half ■ dozen times. One very good sign was on one occasion when I got Her to the upper thoracic region I seemed to detect a curve in the spine. My attention had been so completely absorbed in the practice that I had neglected posture and I was slumped over in that region. This proves that the ascent of Kundalini in this practice is not mere imagination.

I note that *Mula Bhanda* spasms take place only when Kundalini is in the sacral zone. This is probably due to the vicinity of the very volatile *Muladhara.*

This session was very satisfactory. I ascended the sushumna vertebrae by vertebrae and felt each plainly, although the individuality of each could not be retained distinctly.

I now want to give a brief analysis of the varieties of *nadi* 'voices' that I am now able to hear :

1. The Cricket—Resembles the chirping of numerous crickets.
2. The Tamboura—Resembles the drone of a tamboura. Very superficial.
3. The Bell—An extreme intensification of Tamboura.
4. The Gull—very rare. It occurs during Kundalini ecstasy and astral projection.
5. ShT—This is the one that sounds rather like the sea. It occurs in deep meditation and is somehow connected with ego loss.

January 2 : SSS *comments* : In the beginning it seemed hopeless. The *sushumna* was congested (or so it seemed) and I had to imagine Kundalini going up and down the full length several times to get the kinks out. *Sacrum* is child's play. There are, however, certain areas, sometimes 3-4 vertebrae in extent, that are nearly impossible to penetrate, and require intense concentration. Any slump in posture creates these 'lions in the road'. Sometimes, before I have ironed them out, the Kundalini would jump the kinks entirely. For example : Kundalini is moving up *sushumna* and hits ■ *cul-de-sac* in the lumbar area—but I feel

it continue its upward course starting from somewhere in the thoracic region. An apt analogy would be that of a locomotive entering and emerging from a tunnel.

Some vertebrae are much more responsive than others.

If there is any nervousness it provokes a physiological reaction in the *Manipura* region. This tightening creates a 'kink' that is almost impossible to pierce.

When a vertebrae is absorbed by the ascending Kundalini Serpent it responds with a tiny orgasm.

January 25 : Last night . . . the Kundalini arose I had been lying in bed for some time. By the time that I was on the verge of sleep Kundalini arose. The *nadi*, while I was trying to fall asleep, had been exceptionally loud, clear, and sweet.

The 'shutter' of the *Ajna* flipped open and I got some glimpses of the interior planes. I assumed the God Form of Harpocrates (HPK) which increased vibrations a hundredfold. No discomfort, only extreme pleasure.

January 29 : The voices of the *nadi* are constant now.

January 30 : *Nadi* still continues, but louder and refined.

February 2 : Last night I had a willed Kundalini blast.
(Here there was a terrible interlude of dissociation during which regular work was stupidly abandoned.)
February 27 : Last night several things occurred. I went to sleep in the God Form of Harpocrates. *Nadi* were very loud and clear.

The memory of what actually happened is blurred, probably a very profound *Dhyana*.[19] All I remember is the Light—intolerable and infinite; that I was immersed in the Light that I *was* the Light. There was also the sensation of rising at an incredible velocity, like a super-accelerated 'rising on the planes'.[20] Beyond these few inconsequential echoes the mind is a complete blank.

Following this entry there was another long period of impotence; half-hearted attempts at work, dissociation, and meagre results until, on March 20, my Kundalini *Sadhana* was crowned with success. I did not abandon work during this period. The dryness[21] was agonizing.

[19] See p. 88, note 12.

[20] A practice performed by members of the Golden Dawn, who ascended the 'Tree of Life' on the astral plane, exploring the subtle regions of the various power-zones. See *The Equinox*, I, ii.

[21] A state of mental barrenness and spiritual aridity.

March 20 : I went to bed this morning with Tamboura, Bell, and ShT very loud and clear. After falling asleep I was soon awakened by high vibrations—Kundalini was ascending the *sushumna*! I assumed the God Form of Harpocrates (HPK) and this boosted the vibrations and auditory phenomena tremendously. These auditory phenomena were just incredible—I find them nearly impossible to describe. A million concentric whirlpools of sound fantastically wound around one another like an orgy of copulating serpents. Tremendous thunders and shrill cries, which increased as the Queen ascended the Royal Path. Perhaps this is the meaning of the loud, frenzied procession of maenads that accompanied Dionysus as he danced across Asia.

Each vertebrae was an orgasm : each step the breaking of a seal in the book of sound and vision.

I decided to help the Serpent, which appeared as a phallus composed of indescribably brilliant scintillating orange flame. As I willed She rose up easily. There was no discomfort. The result was sublime—a violent and unsurpassed orgy of holiness. I cannot find words to describe the 'beyondness' of it all—there is no comparison that can be made with any other bliss . . .

The last thing I am able to remember was the Serpent's head at the base of my skull.

(It took several days after this experience to recover the full use of my mental faculties. It was only after having fully recovered that I 'remembered'—an inappropriate word, but it's the closest—that Samadhi[22] had occurred).

This account has been given at length, not because it is unique but because it is typical of many similar accounts of the ascent of the Fire Snake.

There are in all three Great Fires and they are known in the Tantras as Fire, Sun, and Moon. These three fires manifest (*a*) as the digestive force, the heat of oxidation or metabolism; (*b*) as the experience known as the Solar Fire; and (*c*) as the coolth of the Moon-Fire. The Christians[23] allude to these bodily fires as the glories of the Sun, Moon, and Stars, which symbolize the various stages of the Fire Snake's progress as She ascends the spine. The various experiences that accompany these stages in the inner world of the practitioner activate the *ajnachakra* (third

[22] An exalted trance-state in which the mind is dissolved in thought-free Consciousness. There are several kinds and degrees of *Samadhi*.

[23] See *Revelation*.

eye), and this reveals the inner spaces or dimensions of cosmic immensity beyond phenomenal space and time. These visions confer the state of 'availability' necessary for the influx of the Supreme Elixir, by which is meant that they charge the psycho-sexual fluids of the *suvasini* with magical potency.

When the risen Fire Snake attains to the realm of the Moon, the over-flow of cerebro-spinal fluid calms all feverishness and removes all toxins, thus strengthening the physical sheaths and cooling the entire system. This is a result also of the imbibition of urine.[24] Tantrics have for centuries used these means of assisting the ascent of the Fire Snake, for they have long known the magical value of the urine and of the vaginal essences which are charged with vitality because they contain the secretions of the endocrine glands. *Pranayama* and *akunchanam* both affect the endocrine system and stimulate the subtle nerve centres or *chakras* which form the ramifying network of power-zones that act as lightning-conductors for the cosmic energies.

The Kaulas claim that 'That pûja alone is real which is offered at the feet of the Mother [i.e. the Goddess] whether these feet are imagined to be at the crown of the head, as when She is arisen; ■ the coccygeal gland, as where She now is—by *akunchanam*; or at the *conus medullaris*, when She arrives there on awakening.'[25] This means that at what-ever power-zone the Fire Snake rests She emits the supreme effluvium that manifests at the genital outlet of the *suvasini*. The Kaula Adepts, rather than directing 'worship' at the crown of the head, or to the region of the throat, prefer to offer it at the *vulva* itself, whereto it ultimately descends, charged with magical power. And in the Kaula Circle itself, the sacred source of this elixir is not actually handled by the priest, but a *bhurja* leaf is laid beneath the *suvasini* in order to receive the magical elixirs. If the *suvasini* is so much as touched during this transcendental state, the fluids are darkened and become venomous. These are sometimes used in black magical rites performed for the purpose of collecting death-dealing potions. If the *suvasini* becomes heated in any way, her secretions are similarly

[24] Male urine has this effect on the female, and female urine on the male.

[25] Tantra Kaula Comment.

affected; it is therefore essential that she be kept cool and tranquil.

The three *gunas*,[26] *Sattva*, *Rajas*, and *Tamas* are equated respectively with the calm and cool ambrosia, or silver wine of the moon;[27] the blood-red wine of the fiery *Rajas* fluids; and the 'thick leavings of red wine',[28] or black lava, of the Qliphoth. There are volumes of verses about these three 'wines' in the tantras of the Tamil Siddhas. On the plane of the Fire Snake, *Tamas*, or Night, characterizes Her first stage: the black chaos of the 'Night of Time' and the 'Serpent of the Slime'. When the Fire Snake stirs (i.e. is awakened) She then sheds the red dust, or perfumes, associated with *Rajas*. This is the dust of the Feet of the Mother that manifests in the menstrual effluvia of the second and third day's periodic flow. Finally, She attains the calm purity of Her lunar-sattvic essence as She reaches the brain, above the visuddha power-zone. It is on Her *backward* journey[29] that She collects these essences into One Supreme Elixir and discharges it through the Secret Eye of the Priestess. The Full Moon, therefore, represents the Goddess 15—one lunation—for She is symbolic of the *point of turning back*, creating, as She does so, the 16th *kala* or Digit of Supreme Elixir: the *Parakala*.

Rajas, *Tamas*, *Sattva* are represented in the Western Occult Tradition by the alchemical principles Sulphur, Salt and Mercury, and it is unlikely that the art of Alchemy had an aim other than that which has always preoccupied mystics and magicians, viz: the attainment of cosmic consciousness *via* the psycho-sexual Mysteries of the Fire Snake. This trinity, Rajas, Tamas, Sattva or Sulphur, Salt and Mercury, appears in the Tantras as the *tribindu*[30] (*kamakala*: literally, the flower or essence of desire). According to the *Varivasya Rahasya*, these three essences are known ■ *shanti*, *shakti* and *shambhu*, peace, power, and plenty,

■ The subtle principles that equate with the Alchemical elements—Mercury, Sulphur, and Salt.

[27] The 'silver' of the Moon and the 'quicksilver' of Mercury are both resumed in the glyph of the Androgyne, the Mercurial Baphomet, equated with Set or Sat (tva).

■ *AL*.III.23.

[29] The *viparita*-phase exemplified in time.

[30] *Tri*=three; *bindu*=seed. The *tribindu* is the threefold seed of the *kamakala* or Desire-ray. This threefold scheme is sometimes represented as *Iccha* (Will), *Jnâna* (Knowledge), and *Kriya* (Action).

and they flow from the feet of the Goddess. This is why the *tribindu* is situated, diagrammatically, in the *trikona* or triangle (*yoni*) that symbolizes Kali. *Sattva*, *Rajas*, and *Tamas* are thus the three *gunas* or principles represented one in each corner of the triangle by the letters of the Sanskrit alphabet that contain the root-vibrations of their relevant potencies. According to the specific orientation of the Cult, one or other of the *gunas* is exalted; in actual practice the disposition of letters makes little difference. It is the *collecting* of the essences from the feet of the Goddess that has given its name to the *Vama Marg* or Left Hand Path, for in this context *vama* means both to *generate* and *to throw out*.[31] The practitioners of this Path are concerned with the secretions as they flow from the female *genitalia*, and not with the mere verbal utterance of the letters of the alphabet, which, apart from their mantric use in charging and directing the fluids, are otherwise of little value.

The mantras that form the girdle and necklace of the Goddess, the sacred garland of the letters which form her secret names are known only to Initiates. It has been said that all mantras, originally, were words or sounds uttered by the entranced *suvasini*, hence great care was (and is) taken to note down exactly what escapes her lips during the critical stage of the rite. It was considered impious to communicate to outsiders any oracle uttered within the *Chakra*. Not only were her most casual words revered as mantric, her gestures also were regarded as sacred *mudras* indicative of the power within her and of the state of tumescence she had attained. The skilled operator could tell at a glance which fluids were available merely by observing the *mudras* she assumed. During the period of 'possession' care was taken to see that the *suvasini* did not lie down prematurely, also that she did not seek relief from the great inner tensions by terminating the rite in sexual congress with one of the participants. Such a failure on her part would vitiate the entire ritual. When such a situation arose—and it was not uncommon—she was instantly replaced. Where this was not possible, however, the entire ritual had to be performed again and the power built up afresh; a work, possibly, of many weeks.

[31] Cf. the English word 'vomit', to eject = throw out.

The whole procedure, from beginning to end, is viewed and interpreted = a *lila* (divine play) of Cosmic Energy within the body of the priestess. The temple sculptures and carvings exhibit the ecstatic dance of *shakti* in various of its stages. The sculptures have been viewed merely as examples of erotic art within a vague and rather dubious religious context. This they are not; they depict precise stages in one of the most complicated mystical rites ever devised—the *Kaula Chakra* of the *Vama Marg*.

Prominence given to the breasts, in tantric sculpture, may well be due to the fact that they symbolize the *tatanka*, a term signifying the sun and moon as time markers. These are called the 'breasts of the Mother'. The *tatanka* are also said to reside in the eyes. In this way the neophyte is led to meditate upon the periodic flow of time = manifested in the *suvasini*, and his attention is drawn—*via* the upturned eyes (*apanga*)—to the cerebral areas where the ganglia of the pineal gland link up with both ears and eyes beyond the fifth ventricle of the brain. The sun and moon control the flow of vital fluids in the body of the *suvasini*, the rhythmic pulse of which manifests at the various erogenous zones: especially at the *genitalia*, the breasts, and the eyes.

The Tamil Siddhas have given precise directions for obtaining the vital fluids at the culmination of the rite. Three major *prastaras*[32] = adopted by the *suvasini*. These are the *Bhu Prastara*[33] when the *suvasini* is spreadeagled on the ground with the *bhurja* leaf in place to receive the *amrit*; the *Meru Prastara*, when she is seated upon the dais in the Circle, thus representing Mount Meru; and *Kailasa Prastara*, when she is tumescent, and the technique of *viparîta karani* is employed to melt her snows.[34]

The Fire Snake in its dormant state is equated with the dark fortnight (*krishna paksha*), or that phase of the monthly pulse indicative of the new moon. The *Shukla paksha* (bright fortnight) denotes the full moon, and it is during this fortnight that the Fire Snake may be awakened successfully.

The tantrics have mapped out the ascent of the Fire Snake in

[32] Ritual positions.

[33] lit. Earth posture.

[34] Mount Kailas is the abode of Shiva, Supreme Happiness or Bliss; it is, on earth, a snow-capped mountain near the border of Tibet, long worshipped as the mundane residence of Shiva.

relation to these luni-solar phases. In the basal (*mula-dhara*) *chakra*, the Kundalini is known as *Amavasya* (new moon), for at that place the sun and moon are conjoined; hence the *muladhara* is a dark power-zone. The next centre, *svadisthana*, is flecked with the sun's rays, hence it is a region of twilight, i.e. mixed moon- and sun-light. The third zone, *manipura*, is likewise of a mixed nature. On attaining the stage of *Anahata*, in the region of the heart, Kundalini is bathed in effulgence, and continues to be effulgent until She reaches the place of the Moon (at the *visuddha*), the *Qoph* centre.[35] The *Ajnachakra*, which represents Kundalini in exaltation, is the Pure Palace of Serene Brilliance. And so the ascent occurs from darkness, through twilight to sunlight, and finally to the cool lunar region of eternal snows which is bathed in the perpetual radiance of the *Shri Chakra* itself.

Applied to the *Yantra*, this system of classification equates the *trikona* of the Goddess with the *Muladhara*; the eight triangles with the *Svadisthana*; the ten triangles with *Manipura* and *Anahata*; and the surrounding girdle with the *Visuddha*; while the two petals and double circle-gate triads—known ■ the *Shiva Chakras*—are equated with the *Ajna* power-zone.

The *Ajnachakra* is the abode of the Fifteen *Kalas* and of the shadow of the Sixteenth. Altogether, there are 16 lunar *kalas*. The Sun has 24, Fire has 10, which, together with the Moon's 16, total 50—the number of vibrations represented by the 50 letters of the Sanskrit alphabet.

The science of *Shri Vidya* demands intensive research into the periodic pulse as it manifests in the *suvasini*. Each day of the bright and dark fortnights correspond to certain phases or 'digits' of the moon. The careful disposition of apparently meaningless strings of letters in the triangles of complicated *yantras* are no mere crossword-puzzles. On the contrary they are secret cyphers, indices of psycho-sexual vibrations ■ they manifest in the human body in accordance with cosmic law. It has not been left to Westerners alone to regard these mysterious word-graphs and elaborate diagrams as fatuous throwbacks from an era of magic and superstition. Orientals also, in the mass, have lost touch

[35] See Chapter 1.

with the roots of their own Mystery Traditions, exceptions being those who adhere to Initiated Traditions such as the *Kaula Marg* of the *Anuttara Amnaya*.

These mysteries of line, angle, and name, do not even begin to make sense unless it is understood that the diagram known as the *Shri Chakra*[36] is meaningless without reference to the body-mind complex of which it is the map. To mistake the diagram for the reality which it symbolizes is like mistaking the diagram of the Tree of Life for an actual tree in nature. That the 16 *kalas* were once known throughout India is proved by their mention in the celebrated manual of sexual love composed by Nandikeshvari in the 2nd or 3rd century A.D. Although he does not disclose the location of them all, he reveals general knowledge of their existence.

In some cults the *Shri Yantra* is worshipped *qua* diagram, but always with the body of the Goddess in mind. Thus, whether the worship is actual or imagined, woman supplies the basic motive power and pattern for the mechanics of the rite. But no rite whatever is effective that does not generate the vital current imbued with the magical *kalas* in the body of ■ living representative of the Goddess. It is the woman, not the diagram, that is the true image of the Supreme Circle or *Maha Chakra*.

Western science[37] has isolated as many as 14 of these *kalas*, not *as* such, but as bodily fluids secreted by the human female. In the East the entire 16 have been known in their true form since time immemorial. The *kalas* differ in chemical composition according to the phases of the feminine cycle, the age and condition of each woman, and also according to the phases of the moon itself. It is evident that tabular or classified information concerning them may be acquired only by each individual *pûjari*[38] during the rituals which he directs and within the limits of the material available to him. With so complex a science there is no occasion for wonder that an Adept such as Aleister Crowley, living in modern Western conditions, had many failures, what is

[36] For the diagram of the *Shri Chakra* (or *Shri Yantra*, as it is sometimes called) see *Aleister Crowley & the Hidden God*, Plate 5.

[37] See Havelock Ellis, *Studies in the Psychology of Sex*.

■ The priest who conducts the *pûja* or worship.

surprising is that he had any success with it at all. Yet he claims to have discovered and to have isolated the principal *kalas*, although he nowhere distinguishes them precisely. Attention has been drawn to this aspect of his work in *Aleister Crowley & the Hidden God* (chapters 7 and 11). In the West, the science of *Shri Vidya*, known under various names, fell into abeyance with the onset of Christianity, though there are indications that it was known to the Gnostic Sects and to the early Christian Fathers who veiled their knowledge in the symbology of their *agapé* (love-feasts). The Arabs were also acquainted with these secrets and Mohammed advised the keeping of four wives expressly for *shakta* purposes.

The most closely guarded secret of the Kaula Cult is, perhaps, the 15-lettered mantra that effects the gradual release of the 16th *kala*, which is generated and built up during the tantric rites. This *kala* bi-sexualises those who absorb it in a certain prescribed manner, and it is because of this that the gods of the *shakta* cults are represented as androgynous. Such was the Baphomet of the Knights Templars, and the reason why Crowley identified himself with this concept and frequently assumed its god-form during his sex-magical rites. The fifteen-syllabled mantra contains one letter, or vibration, *per kala*, the 16th being uttered in the creative silence that follows detumescence.

According to the Tantras, the Fire Snake is itself the creative mantra, OM. The reverberation of this mantra, as taught in the Kaula Cult, strikes upon the coiled power at the base of the spine and causes it to rise and flood the body with light. The secret is concealed from the profane (yet openly revealed to all who can interpret the symbolism) in the *ardhamatra* ◡ above the glyph ॐ which is itself a sign of the number 30, or completion of ■ cycle.[39] Thus the sun and moon, in relation to this cycle, compose the sign of this *Maha mantra* which is the supreme glyph of Cosmic Creation - ॐ .

It is the magical manner of vibrating the mantra OM that constitutes the real secret of *pranayama*, inadequately translated 'control of breath'. The breath in this instance is the vital force

[39] See Chapter 1.

itself, not the element air but the magically charged fluids that circulate in the body of the *suvasini*.

The *Upanishads* describe the disposition of the 'three lights' or fires in relation to the body. *Bindu*, as the moon, is equated with the left nostril,[40] and *Ravi*, as the sun, with the right nostril,[41] while the fire of the *Sushumna* (central pillar) is generated by the fusion of these powers. The *Tripura Upanishad* equates the Moon with the creative seed, the Sun with the menstrual fluids, and the third light with the Fire Snake Herself, as She combines all three lights in Her upward sweep. The use of *pranayama*, in its usually accepted sense as 'breath control', is referred to the process whereby the fire is fanned into activity. The whole subject tends to be confusing because the terminology and symbolic equivalents vary with almost every sect, even within the Kaula Cult of the *Vama Marg*. The Initiate alone is fully competent to sift the various meanings and apply the right ones to the symbols employed. The one great fallacy in these matters is to accept a single interpretation of any specific process, whether of *pranayama*, the sun and moon and their relation to the *nadi*, the right and left nostrils, male and female fluids, and so on. It is above all important to remember that these frequently conflicting interpretations concern only the theoretician, for when the *Sadhaka* is actually working in the Circle with the woman as the Goddess before him, there is no doubt in his mind ■ to what is meant by these processes in their relation to the various stages of the rite.

It is claimed for the science of the *Bhairavas* that it is the only science that can reveal the secret of *Samarasa*, the nectar that not only bi-sexualises the human organism but which makes it also the fit vehicle for the cosmic forces that flash through it. The word *Bhairava* gives a clue to its esoteric significance; it means 'fearless', and its god-form is the dog. In ancient Egypt the dog or jackal was the guide of the souls in *Amenta* (i.e. the souls of the 'dead'), and the dog star or Star of Set was its celestial analogue. The dog, as a symbol, is cognate with that of the jackal and the fox which are co-types and have a single name in Hebrew—ShGL (*Shugal*)—meaning 'the howler'. The number of *Shugal* is

■ *Ida nadi.*

[41] *Pingala nadi.*

333, which is also that of Choronzon.[42] The mode of sexual congress associated with the dog is typical of that *viparita maithuna* (retroverted *coitus*) that implies the retroversion of sensuality. Similarly, the Full Moon—associated with witchcraft and the howling of wolves—signifies the *point of turning back*. *Liber AL* contains a verse that is directly applicable to these mysteries: 'Is a God to live in a dog? No! but the highest are of us.' The curious sense implied by the reversal of the word 'god', as 'dog', is the key not only to the formula,[43] but also to the mode of its working. Accordingly, the Kaula Commentator describes the *Bhairavas* as:

> the dog-faced deifications that have been from the time of ancient Egypt; dog, so-called, because they valued the excretions . . .
> The science of the *Bhairavas* treats of the genital organ and its secretions; it values what the world, alas, does not value—the urine, the faeces and menstrual fluids[44]. . . .
> The urine and faeces are of value because of their effect on the *prana* and the *kundalini*; only persistent practice with these substances and other such acceptedly unclean things can impart the secret of the door in the *conus medullaris* which opens, as if by magic, the instant the *kalpa*[45] enters the system; and the true *kalpa* is manufactured in the body of the man who practises the *Bhairava yoga* for which women and the genital outlet and the secretions therefrom are of the utmost value. . . . It is these secretions that were meant when they[46] wrote of the five *makaras*.[47]

The passage of the Fire Snake and the precipitation in the *suvasini* of the various secretions that have their analogues in the

[42] See remarks *infra*, Chapter 9.

[43] The formula known ■ p.v.n. See *The Magical Record of The Beast 666*, annotated by Symonds and Grant (Duckworth, 1972). Also see *Aleister Crowley & the Hidden God* where the symbolism of this formula is discussed in detail.

[44] Cf. the First Matter of the Alchemists, which is said to be some common substance despised of mankind and yet containing the essential gold, i.e. perfection.

[45] Medicine or balm.

[46] i.e. The Tamil Siddhas.

[47] See pp. 66 and 74.

tattvas (or elements) are discernible to clairvoyant vision. According to the usual classification—Earth, Water, Fire, Air, and Spirit—the secretions are correspondingly solid, watery, hot, gaseous, sometimes a mere perfume or fragrance, and—when the Fire Snake attains the *Ajnachakra*—the subtle equivalent of thought—a kind of hyper-tenuous vibration that is discernible as flickering brilliance, resembling summer lightning.

Commenting upon this aspect of the Work, Frater 165 [illegible] (VII° O.T.O., U.S.A.), writes: 'One of the interesting things I have observed in regard to the raising of the Serpent Power when a female Tantric is around is that the fire uses the water in her body and accounts for a considerable loss of weight; my own *shakti*[48] would lose 15 to 20 pounds in a night, and this also occurs with others I have known. There is a saying—"The end product of Water is Fire".'[49]

Conversely, the imbibition of the fluids of the *suvasini* helps to offset the parching heat of the Fire Snake in the *sadhaka's* body as the Kundalini rises up the *sushumna*. The danger of its burning up all the fluid in the body is thereby avoided at this critical stage of the rite.

The worship of the fire on the hearth or altar, mentioned in the Vedas and other religious texts, is emblematic of the Fire at the vaginal power-zone of the *suvasini*. This *chakra* has a dual function in that it can both receive impressions and transmit vibrations that can destroy or create, according to the type of influence brought to bear upon it. This is the reason for the extreme gentleness enjoined during the rite. The *suvasini* is served with flowers and other pleasing things so that she remains cool and receptive. If irritated, either physically or mentally, the *suvasini* becomes agitated and the vagina emits poisonous emanations; it is accordingly dangerous to have any contact with it either through the lips or the tongue.

Kaula tantrics daily worship the Fire Snake at the basal power-zone which is of two kinds: 1. the triangle of the *Shri Chakra* diagram; 2. the vagina of the woman chosen to act ■ *suvasini*.

[48] In this context the term *shakti* denotes the female assistant or magical partner.

[49] Private communication dated January 12, 1974 e.v.

The former is worshipped by the *purva kaulas*, the latter by the *uttara kaulas*. Both these kinds of worship are external. At the basal power-zone the Fire Snake is known and adored as *Koulini*. There, worship is said to be black or dark. When She is awakened by such worship the Adept is instantly released from the bondage of phenomenal existence. In this way he attains *mukti* (salvation); hence, Kaulas of this Cult are known as *Kshanika muktas*—'freed in an instant'.

The Cult of the Kaulas is characterized chiefly by the fact that its votaries worship the Fire Snake in the power-zone, *face downward* : △ ; the Digambaras and Kahakanas, on the other hand, worship it *face upward* : ▽ . The differences are not essential but consist rather in modes of approach to the *suvasini*, modes adopted according to preference and to facilitate the collection of the vitally charged *kalas*. In the *Samaya Marg*, where the worship is confined to the 'ideal' or metaphysical interpretation of symbols, and does not deal with living essences, the Fire Snake is visualized as ascending the spinal canal and is identified in turn with the six power-zones from *Muladhara* to *Ajna*. In this form of worship too, the vital seed or root-vibration is located in the *trikona* of the *Shri Chakra*. But for the true Adepts, the Kaulas, *mukti* is ■ reality and it is immediate, instantaneous; by just one act of *akunchanam* the Fire Snake flashes up the *sushumna* and joins Her Lord (Shiva) at the Place of the Thousand Petalled Lotus—there is no stopping on the way.

6

The Cult of the Beast–I (Aleister Crowley)

The Book of the Law (Liber AL vel LEGIS[1]*)* is the basis of Aleister Crowley's Cult of Thelema, of which the formula is *love under will*.[2] AL was communicated to Crowley in Cairo after a ritual invocation of the god Horus, performed at the suggestion of Crowley's wife, Rose.[3] Full details of the communication, which was received clairaudiently from ■ discarnate intelligence named Aiwaz, are given in *The Confessions of Aleister Crowley*.[4]

AL was transmitted at ■ point in time—April 8, 9, and 10, 1904—which coincided with an astronomical change of equinoctial colure, a change known technically ■ an Equinox of the Gods. This expression means that the sun, previously having shed its influence through the constellation Pisces for some 2,000 years, now radiates through the star-complex known as Aquarius. This

[1] AL, the abbreviated form of this title has been adopted in the present book.

[2] *Thelema* and *Agapé* are Greek words meaning *Will* and *Love*. They are qabalistically equivalent, both having the number 93, which is also the number of Aiwaz, the supramundane Intelligence who transmitted AL to Crowley. *Love under will* is the dynamic formula of Thelema, and is sometimes referred to ■ the 93 Current.

[3] They were on their honeymoon.

[4] Jonathan Cape, 1969; Bantam Books (U.S.A.), 1970.

means that if one looks up at the sun at the vernal equinox,[5] it appears with the first degree of this constellation as its background. The solar emanations are therefore particularly affected by the influence of Aquarius[6] during the period of time (approximately 2,000 years) during which it appears behind the constellation Aries in the earth's elliptic.[7]

With the advent of the vernal equinox in the year 1904, Crowley was therefore able to claim that the New Era or Aeon that had dawned was ineluctably associated with the revelation that he received in Cairo at that time, and, because of certain passages in AL, he named it the Aeon of Horus.

There are divergences of opinion as to when the new era actually began. According to one system of computation, the ending of the old era and the commencement of the new occurred with the rare lunar and planetary conjunctions on March 3, 1881,[8] and there are on record other similarly divergent datings, all within 50 years this or that side of the turn of the century.[9]

According to Crowley, the Aeon of Horus, like its two predecessors—the Aeon of Osiris and the Aeon of Isis—will persist for approximately two thousand years. We are experiencing today the death-throes of the old and the birth-pangs of the new. The dying exhalations of the Cult of historic Christianity, the typical religion of the Aeon of Osiris, are now considered poisonous; its rituals, black[10]; its magical formulae obsolete. This

[5] i.e. at the opening of the year when the Spring Current, represented by the constellation Aries, revives after the winter sleep.

[6] In *Liber 536*, Crowley notes that 'Aquarius is a sign interchangeable with Scorpio', which is of great significance in connection with the formula of the Scarlet Woman referred to *infra*. Furthermore, Crowley emphasizes the affinity of the planet Uranus with Scorpio. See *Aleister Crowley: The Complete Astrological Writings*, (Duckworth, 1974).

[7] For a magical explanation of this change of colure, see Chapter 3.

[8] See *Mother Shipton's Prophecy of the 'end of the world' in the year 1881*. 'Old Mother Shipton' was a prophetess of the early nineteenth century.

[9] Frater Achad, for instance, dates the commencement of the Age of Aquarius on April 2, 1948. See Chapter 8, *infra*.

[10] 'Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.' (AL. II,5.)

aetiolated current is represented symbolically by the cults of the 'Dying God', such as Atys, Witoba, Christ, etc.

It is necessary to an understanding of Crowley's Cult to grasp the occult implications of the Aeons.[11] The Aeon of Isis may be compared with the pre-Christian era of pagan cults in which men recognized and worshipped a multiplicity of gods. Man, as such, was indistinct from the herd. It was a period of men and gods, or, more precisely, of goddesses, because the matriarchal line of descent was the only line recognized in primitive society: hence the Mother-Goddesses of the stellar and lunar pantheons which made their appearance in Egypt in pre-dynastic times.[12] Then followed the Aeon of Osiris, represented by the Judaistic cults of which Christianity was the final form. Man was discreted from the herd and he worshipped his God *via* the ritual of self-sacrifice. It was the era of atonement by the spilling of blood; the era of the patriarchal systems, a period wherein religion was apprehended as a mystical experience between man and god. This was an 'advance' on the previous aeon in that religious consciousness involved not a multiplicity—men *and* gods—but a duality involving *man* and *god*. Man worshipped god; it was therefore a religion of duality, the duality of the god and the worshipper, of Subject and its Object.

In the Aeon of Horus this dualistic approach to religion (i.e. *union*) will be transcended through the abolition of god and the establishment of Unity. Man will no longer worship god as an external factor—as in Paganism—or an internal state of consciousness—as in Christianity—but will realize his *identity* with 'god'. Hence the slogan of the Crowley Cult: *There is no god but man.*

Blood and agony characterized the magical formula of the Aeon of Osiris, but the formula of the New Aeon involves the magical use of semen and ecstasy culminating in the apotheosis of Matter.[13] Man will no longer die to his body in order to experience everlasting life, he will realize that he never was the

[11] See *Aleister Crowley & the Hidden God*, Chapter 4, for a more thorough treatment of the Aeons, of which three only are discussed here.

[12] See Chapter 3.

[13] In the realization that it is one with Spirit.

body, and, realizing that, he will realize also that 'he' was never born and can therefore never die; that the body is a mere play of Spirit undergoing ceaseless transformations; that the Spirit endures forever, triumphant, changeless, yet ever new. Subject and Object will be realized as one. Death, as understood, or rather misunderstood, by all previous cults, will be finally and experientially transcended, abolished, nullified.

In *The Equinox of the Gods*[14], Crowley describes Aiwaz, the channel of extra-terrestrial and New Aeon forces:

> He seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and the eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely. I took little note of it, for to me at that time Aiwass was an 'angel' such as I had often seen in visions, a being purely astral.
>
> I now incline to believe that Aiwas is not only the God or Devil once held holy in Sumer, and mine own Holy Guardian Angel,[15] but also a man as I am, insofar as he uses a human body to make His magical link with mankind, whom He loves, and that He is thus an Ipsissimus,[16] the Head of the A.·.A.·.[17]

In a footnote to the above passage, Crowley goes on to say:

> I do not necessarily mean that he is a member of human society in quite the normal way. He might rather be able to form for Himself a human body as circumstances indicate, from the appropriate Elements, and dissolve it when the occasion for it is past. I say this because I have been permitted to see Him in recent years in a variety of physical appearances, all equally 'material' in the sense in which my own body is so.

In *The Equinox*, published in Detroit in 1919,[18] Crowley published *The Voice of the Silence*,[19] with his own comment. One of his curious drawings forms the frontispiece to that work.[20] It may be ■ portrait of Aiwass in one of the several guises in which he appeared to Crowley, or it may be a portrayal of the elemental dwarf-soul typified by the Phallus; or the head of the spermatozoon which, in the symbolism of Thelema, is identified with Hadit,[21] the inner light of every man and the instrument of his True Will.

The esoteric doctrines concerning the inner light or Holy Guardian Angel—Aiwass, in Crowley's case— are simple and sublime, though easily distorted by ignorance or malice. They have offered Crowley's detractors many opportunities of accusing him of 'devil worship' or 'Satanism', in the old-aeon sense of black magic and the Black Mass.

The doctrine of the True Will embodied in the eleven words: Do what thou wilt shall be the whole of the Law! neither encourages nor permits licentiousness. On the contrary, it comports the severest discipline of the only kind that is not utterly pernicious, i.e. self discipline.

The corollary of *Do what thou wilt* is 'thou has *no right* but to do thy will'. Until knowledge of the True Will has been attained no man or woman is capable of appreciating the true nature of freedom, much less of exercising the powers which it unleashes. Freedom is the path of those who spontaneously express their true natures, and it follows that those who remain in ignorance of their True Wills remain ignorant also of the meaning of freedom. Freedom for non-initiates is therefore the most acute form of bondage and usually results in the swift destruction of both mind and body. The unenlightened are incapable of controlling their senses when swamped by the sudden access of power that freedom bestows. This is patent in mundane

[14] Published by the O.T.O., London, 1936. Aiwass, a variant spelling, adds to 418, the number of the Great Work (*vide infra*).

[15] A term used to denote the embodiment, in man, of cosmic consciousness of which the True Will (Thelema) is the mundane expression.

[16] See note 30, p. 113.

[17] The *Argenteum Astrum* (Silver Star). The Great White Brotherhood of which, according to Crowley, Aiwass is the Head.

[18] Sometimes known ■ *The Blue Equinox* (it was bound in blue), or *The Eleventh Equinox* (it was the first to appear after the original ten numbers published several years earlier).

[19] Published ■ *Liber LXXI*. Seventy-one is the number of LAM, ■ Tibetan word meaning 'god' or extra-terrestrial Intelligence. *The Voice of the Silence* was written by H. P. Blavatsky whom Crowley recognized as an 8°=3□A.·.A.·., i.e. A Master of the Temple of the Silver Star.

[20] This portrait has since been published in *The Magical Revival* (London, 1972).

■ The Chaldaean form of the Egyptian God, Set. See Chapter 3.

situations involving money, fame, authority, etc. How much more devastating is the result in cases of unbalanced spiritual illumination will be appreciated by those who have successfully performed even the simplest magical exercise. Success inflates the ego, the ego seizes more than it can properly assimilate, and the resulting implosion is correspondingly catastrophic. This is why neophytes are cautioned against practising magick without expert guidance and under proper conditions. They are cautioned also not to attempt to awaken the Fire Snake unless the power-zones in the subtle body have been properly prepared and purified.

The True Will, the Holy Guardian Angel, and the Fire Snake, are veils of Hadit, described in AL[22] as 'the secret serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit[23] are one. If I droop down my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. There is great danger in me'.

Crowley opened a direct path which it is now possible for humanity to pursue for the first time without undue danger. This is largely due to his researches and the records which he left, containing formulae for arousing the Fire Snake *via* sexual magick. In a similar manner, though by very dissimilar methods, the Advaitin Rishi, Shri Ramana of Tiruvannamalai, South India, made available an approach to the Supreme Reality *via* his own unique contribution to the science of *Atmavichar*a (Self Enquiry).[24] In yet another way, the Bengal Bhakta, Thakur Haranath,[25] opened a path of spiritual culture for people leading ordinary householders' lives as distinct from those who had taken vows of poverty, i.e. non-attachment to illusory phenomena. Haranath thus completed the work he had initiated in a previous incarnation as Krishna Chaitanya, four hundred years earlier.[26]

22 Chapter 2, verse 26.

23 Nuit, the complement of Hadit. She is depicted in Egyptian symbolism as a great goddess arched over the earth, her body sown with stars (i.e. souls).

24 See Arthur Osborne: *Collected Works of Shri Ramana Maharshi.*

25 See *Shri Haranath, His Play and Precepts.* Vithaldas Nathabhai Mehta, Bombay, 1954.

26 Shri Krishna Chaitanya (b. 1486). See *Sree Krishna Chaitanya,* Vol. I., by Nisikanta Sanyal, Madras, 1933.

In much the same way, Crowley may be said to have completed the work he began as Eliphaz Lévi (1810–1875), who died the year Crowley was born.

The classical example of a Master opening a new path for humanity is that of Jesus Christ, who sought to make attainment a realizable ideal for the masses through a doctrine of vicarious atonement. In that aeon, when dualism prevailed, man supposed himself to be essentially separate from Godhead and merged therewith only by the sacrifice or denial of his natural impulses. In the New Aeon this conception has undergone a fundamental change, for these natural impulses are the key to an understanding of the True Will.

One of the best definitions of the True Will and its function is contained in a letter which Crowley wrote to an aspirant on April 6, 1923 e.v.:

> We conceive of you, and of every other conscious ego as stars. Each has its own orbit. The law of any star is therefore the equation of its movement. Having taken into account all the forces which act to determine its direction, there remains one vector and one vector only in which it will move. By analogy, the True Will of any man should be the expression of a single definite course of action, which is determined by its own characteristics and by the sum of the forces which act upon him. When I say 'Do what thou wilt' I mean that in order to live intelligently and harmoniously with yourself, you ought to discover what your True Will is by calculating the resultant of all your reactions with all other individuals and circumstances, and having done so, apply yourself to do this will instead of allowing yourself to be distracted by the thousand petty fancies which constantly crop up. They are partial expressions of subordinate factors, and should be controlled and used to keep you to the main purpose of your life instead of hindering you and leading you astray.

And in *Magick Without Tears,*[27] he says:

> No act is righteous in itself, but only in reference to the True Will of the person who proposes to perform it. This is the doctrine of relativity applied in the moral sphere.

27 Issued after Crowley's death by Karl J. Gerwer, U.S.A.

Elsewhere he writes :

> The True Will is the resultant of the totality of the forces of the universe expressed through the individual. That Will is moreover the final necessary component of the equilibrium of the universe, without which it could not be. As no two individuals can ever be born under exactly identical conditions, each individual is therefore unique although the conditions may be so close in innumerable circumstances that the distinctions are difficult to appreciate.[28]

The invocation of the True Will necessarily and automatically invokes its opposite, and this manifested to votaries of the Cult of Thelema as the 'vision of the demon Crowley', the Beast. This curious phenomenon was a reflex mechanism integral to the Great Work.[29] Whenever a person approached Crowley with ■ view—consciously or unconsciously held—to initiation, it was not long before the 'demon Crowley' appeared to him.

The candidate for initiation approaches the *guru* (spiritual guide) with awe and reverence as if he were superior to all others. This distinction is false and the cause of bondage, and the false image of difference (duality) projected on to the *guru* becomes transformed into a demon that appears to mock the candidate; not as a beneficent *daemon* but as a malevolent demon bent on his destruction. The devil, *diable*, or double, is merely the personification of the duality projected on to the *guru* by the candidate. The *guru* appears as a demon because his job is to destroy the candidate's ego. The 'demon Crowley' therefore appeared as soon as an individual sought contact with the 93 Current over which Crowley presided as the supreme Initiator. If a candidate's aspiration were destroyed or swayed in the slightest degree by the impact of this experience, his moment of initiation had not arrived, nor was it likely to arrive until the 'vision' had been banished by the power of the candidate's unswerving dedication to the Work, and by his total indifference to the personality-aspect either of Crowley or of himself.

■ See also *The Magical Record of the Beast 666* (Duckworth, 1972), p. 165.

[29] i.e. the work of establishing upon earth the cult of *Love under Will* (Thelema).

The *Ipsissimus*[30] alone is free of all fetters. One who has attained to the 'Knowledge & Conversation of the Holy Guardian Angel', although having passed far beyond the average state of human consciousness, is yet vastly remote from the pinnacle of attainment represented by that of the *Ipsissimus*. Even so, the *Adeptus Minor*[31] has so far stilled the agitations of his personality-complex that he receives glimpses, veiled and fleeting, of the ultimate goal that requires the total abolition of personality and egoidal consciousness.

The *Ipsissimus* is described as having 'no will in any direction, and no Consciousness of any kind involving duality.[32] But he who is truly to possess no will must first have identified himself with All-Will, and must thereby have transcended it in the ultimate union of Nuit and Hadit, which liberates him forever from the necessity of Event. Crowley hints but once only in his published writings at this supreme initiation which he underwent in the Spring of 1924.[33] In his Magical Record,[34] however, he reveals that he took the Oath of an *Ipsissimus* on May 23, 1921 and, for the following three years, the Great Initiation ran its course :

> The climax of the dealings of the Secret Chiefs with Therion came in the weeks immediately preceding and following the Spring Equinox of 1924. At this time he lay sick unto death. He was entirely alone, for They would not even permit the presence of those few whom They had Themselves appointed to aid him in this final initiation. In this last Ordeal the earthly part of him

■ Literally 'His own very self'. The Grade corresponding to this, the highest degree of spiritual attainment possible to man, is represented in the Order of the Silver Star (A.·.A.·.) by the formula $10^\circ = 1\square$. This refers to the identity of Malkuth and Kether on the Tree of Life, which, in the oriental systems represents the realization of the identity of *Sangsara* and *Nirvana*. See *Magick*, Appendix II, for ■ description of the Grades of the A.·.A.·.

[31] That Grade of the A.·.A.·. at which the Adept enters into the 'Knowledge and Conversation of the Holy Guardian Angel', i.e. he is made aware of his True Will but is not as yet fully equipped with the necessary instruments or faculties for its accomplishment. At this stage of his spiritual ascent he is known as an *Adeptus Minor*, $5^\circ = 6\square$ A.·.A.·.

[32] *Magick*, p. 330.

[33] *Magick* (Routledge Ed.), p. 383.

[34] See Introduction to *The Magical Record of the Beast 666*, London and Montreal, 1972.

was dissolved in Water; the Water was vapourized into Air; was rarified utterly, until he was free to make the last effort, and to pass into the vast caverns of the Threshold which guards the Realm of Fire. Now, naught human may come through these immensities. So in the Fire he was consumed wholly; as pure Spirit alone did he return, little by little, during the months that followed, into the body and mind that had perished in that Great Ordeal of which he can say no more than this: 'I died.'

In *Liber LXXIII* (The Urn),[35] Crowley alludes to this death when he says that his present life came to an end in 1924; all the forces which had till then acted upon him having been worked out.[36]

The Path which Crowley made accessible to those able to dissolve the veils of illusion is the Path once pursued by the devotees of Shaitan, the antique 'god' of Sumer; the self-same Path that was pursued by certain Gnostic Sects until Christian persecution drove them underground during the 6th century. Although this Path is the most ancient it is also ever new in the sense that since the time of Shaitan aeons have passed away and enormous advances have occurred in the field of scientific knowledge and research. This knowledge forms an incalculably vast potential of magical energy in the human race. The advantages of this accumulated power, combined with the psychosomatic modifications attendant upon evolution, have made it possible for man to penetrate Nature's inmost sanctuaries—so far with impunity. The mysteries of Time and Space; fantastic concepts such as those adumbrated in the works of Louis de Broglie, Helsenburg, and Schroedinger, will be revealed in the Aeon of Horus. Bertrand Russell observed that owing to the work of Helsenburg and Schroedinger "the last vestiges of the old solid atom have melted away; matter has become as ghostly ▪ anything in a spiritual séance."[37]

[35] This book was incorporated by Crowley into his voluminous *Confessions*, q.v.

[36] Cf. the continued existence of a Realized Soul (*jivanmukta*) in the body and mind, an existence which is no longer apparent to the *jivanmukta* (because it is illusory) but which appears to the world at large to go on acting, thinking, living, etc.

[37] Russell, *An Outline of Philosophy*, London, 1927.

In a letter dated 7 August, 1945, Crowley wrote to Frater P.T.A.A.[38]: "The Atomic Bomb is interesting, not only because of *Liber AL*, chapter III, verses 7 and 8, but because one of the men who were working on it was for some time at the Abbey[39] in Cefalù."

In 1953, Marjorie Cameron,[40] who claimed to be the Scarlet Woman prophesied in AL, supposed that the 'war-engine' mentioned in AL, was the Flying Saucer.[41] Crowley, however, in a diary entry dated August 7, 1945 wrote: 'Alleged "atomic" explosive: query the "war-engine" of AL. III?'

Scientific developments since Crowley's death in 1947 confirm the supposition that AL contains more than vague hints of things to come. Advances in Space exploration make it highly probable that Time also will yield its secret, Time and Space being twin aspects of ▪ single continuum which is not, as may appear, ▬ entity known ▬ Space-Time, but an objectivisation of the *perceiving* of the observer, and therefore ▪ wholly subjective phenomenon.

The assumption of god-forms practised in the Golden Dawn, and Austin Spare's formula of Atavistic Resurgence[42] are magical explorations of Space and Time. They are aspects of ancient sorceries—once performed in Atlantis—that will be developed during the course of the present Aeon and will ultimately transcend both Space and Time.

Crowley describes Aiwaz as 'the god first dawning upon man in the land of Sumer',[43] and he describes his work as the 're-discovery of the Sumerian tradition'. Although little is known

[38] Frater *Per Terra Ad Astra*, the magical motto of Louis Umfraville Wilkinson, novelist, and life-long friend of Crowley.

▪ Crowley's Abbey of Thelema in Cefalù, Sicily. See *The Confessions of Aleister Crowley*, London, 1969.

[40] Marjorie Cameron married Frater 210, John W. Parsons, who was—in the nineteen-forties—head of the California branch of the O.T.O. For details concerning his relationship with Cameron, and his catastrophic death, see *The Magical Revival*, London, 1972.

[41] Marjorie Cameron in ▪ letter to Soror Estai (Jane Wolfe), dated January 22, 1953.

[42] See *The Magical Revival*, Chapters 11 and 12.

[43] See *The Cephaloedium Working*, devised by Crowley in 1921, and published in *Mezla* (nos. 4 and 5) by Janice R. Ayers and David L. Smith, O.T.O., New York, 1974.

about this tradition, historically speaking, it is known that the worshippers of Shaitan in Lower Mesopotamia received an inspired writing, known as *The Black Book*, through their prophet, Yezid. In this *Book* Shaitan says: 'Speak not my name nor mention my attributes, lest ye be guilty, for ye have no true knowledge thereof; but honour my symbol and image.'[44] The symbol of Shaitan is the peacock, the occult symbolism of which I have explained in *Aleister Crowley and the Hidden God*;[45] his image is the Serpent, a symbol of the Fire Snake whose magical formula is resumed in the name of Set (Shaitan).

Crowley refers to Sumer, in Lower Mesopotamia, as 'the earliest home of our race', but this is not correct. Gerald Massey has shown that the god Shaitan was pre-extant as Set, or Sut, in ancient Egypt. Sut means the Black or Burnt One.[46] When this name was given to Osiris at a much later period, the neophyte—during the celebration of the Mysteries—heard the Epopt declare 'Osiris is a Black God'. It is the God Osiris in his primal form (i.e. as Set) that is the god of 'Black' Magic, and because of the sexual nature of the earliest rites, and the use of woman as the living type of Deity, both the Left Hand Path and 'Black Magic' were terms used—long ages later—to denote the unsavoury debasement of Mysteries that were originally both exalted and profound.

During the period of migration to Sumer, the worshippers of Set took their god with them, and his name became corrupted to that of Shaitan. The Yezidi, like the Jews, were forbidden to utter or vibrate the name; in consequence the true name was lost. Crowley's work was crowned by his discovery of the Talisman of Set,[47] the lost word or phallus of Osiris, the vital power that overcomes death by means of the proper vibration of the sexual

[44] Quoted by W. B. Seabrook in his *Adventures in Arabia*, New York, 1928. See also *The Yezidis*, translated by G. Furlani with introduction and notes by Michael Magee. Khephra Press, London, 1975.

[45] Chapter 7.

[46] Cf. the English word, soot.

[47] When Osiris was slain by Set and hacked into fifteen parts (a reference to the lunar nature of the myth), Isis recovered them all but the phallus, which remained lost until Horus discovered it and returned it to its rightful place, viz: Isis. (See *Aleister Crowley & the Hidden God* for an initiated interpretation of this myth; page 151).

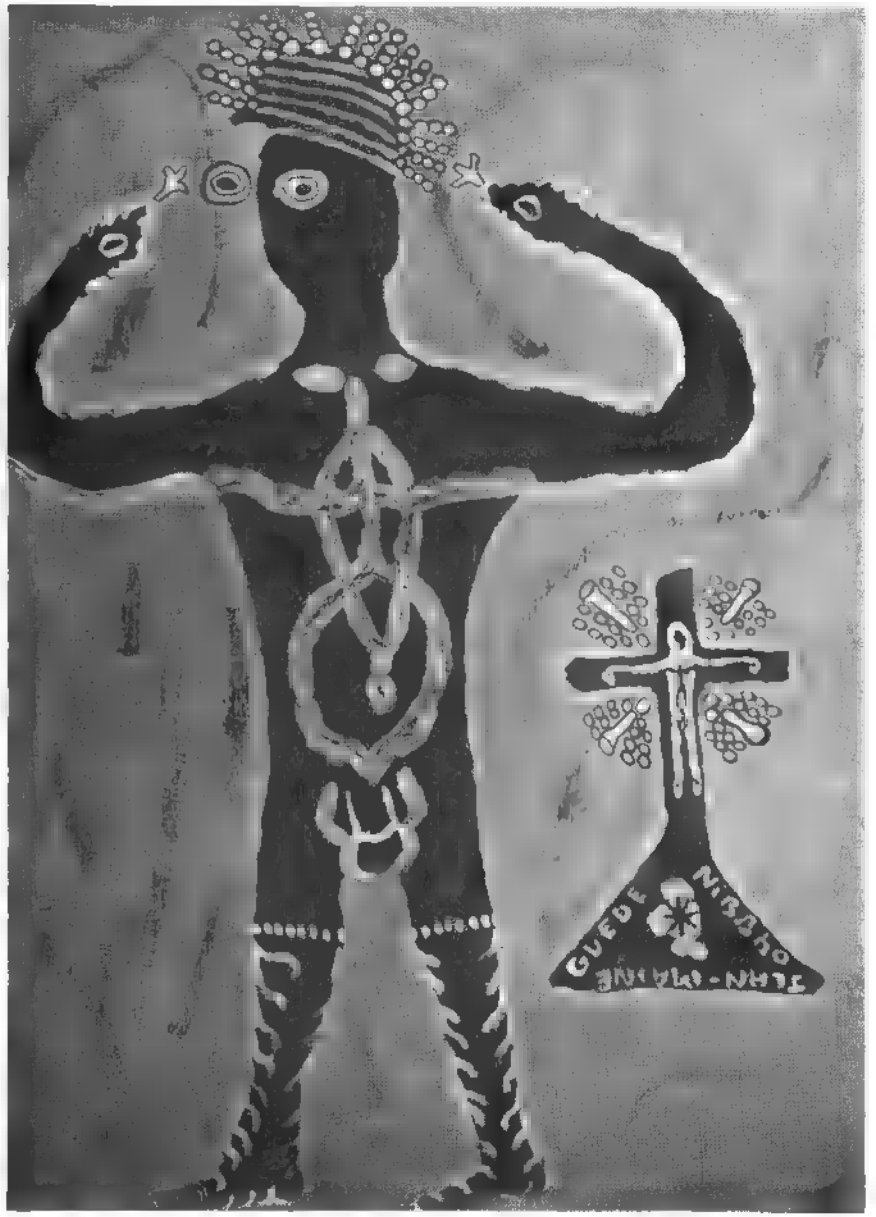


PLATE 2: The Ophidian Shiva-Set-Saturn by Michael Bertiaux

PLATE 4: Macanda, Haitian Witch Goddess by Michael Bertiaux

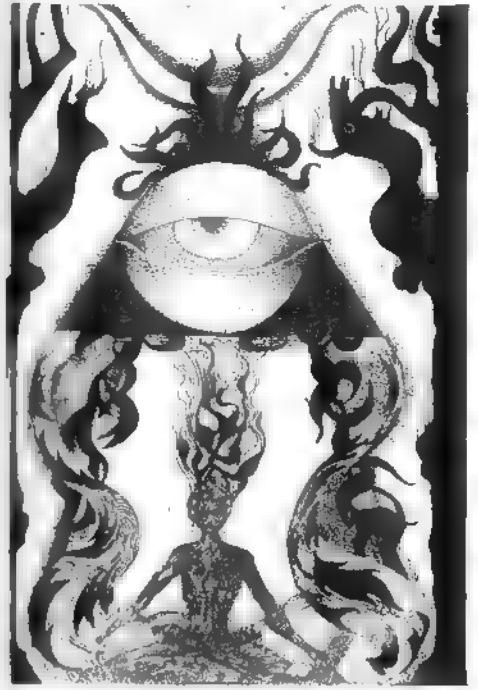


PLATE 6: The Eye of Horus by Steffi Grant

PLATE 5: Fetish Familiars by Austin O. Spare

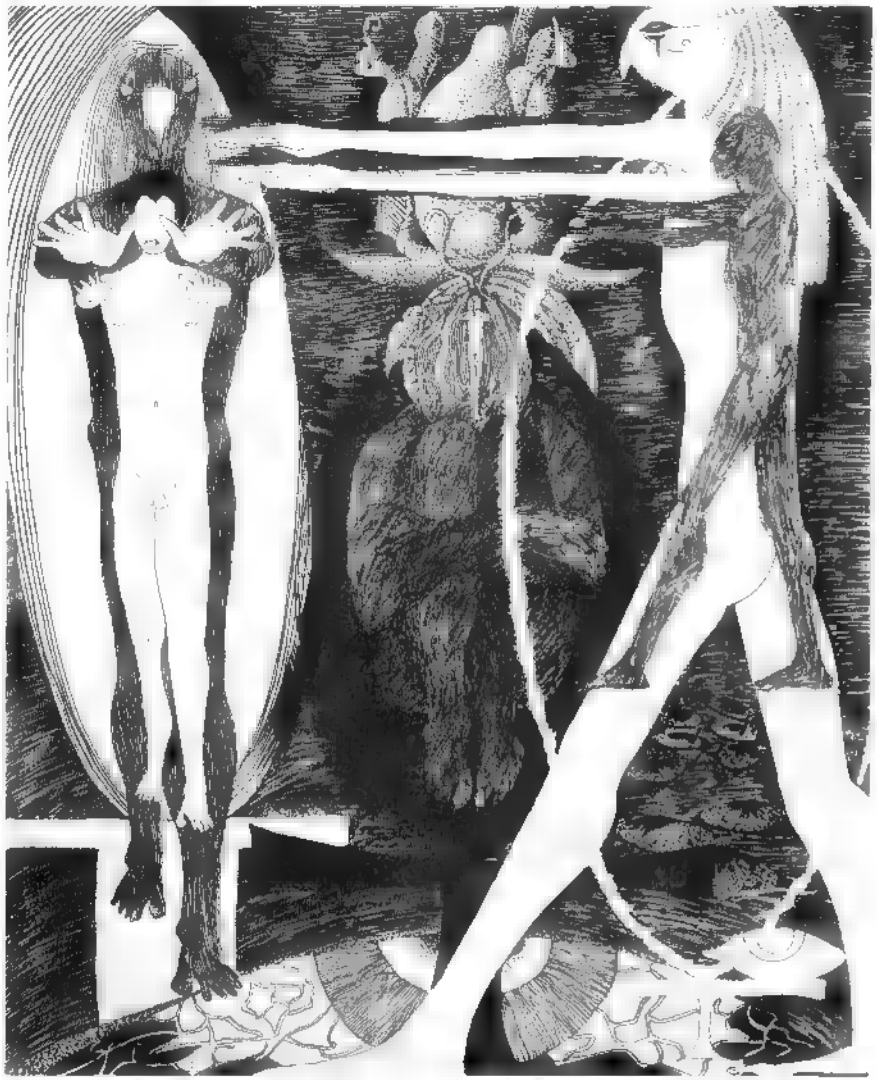


PLATE 5: The sign of the Enterer (Horus) by Steffi Grant

PLATE 7: The Dance of Kali by Steffi Grant

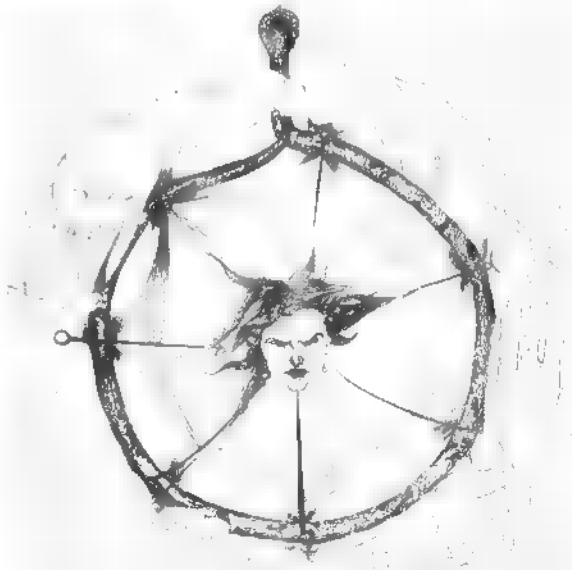


PLATE 8: Serk, Goddess of the Circle by Steffi Grant

PLATE 9: Full Moon
by Steffi Grant

PLATE 10: The Rites of Blood
by Steffi Grant

PLATE 11: Baphomet, Aleister Crowley

PLATE 12: The Master Therion 666
Self Portrait by Aleister Crowley

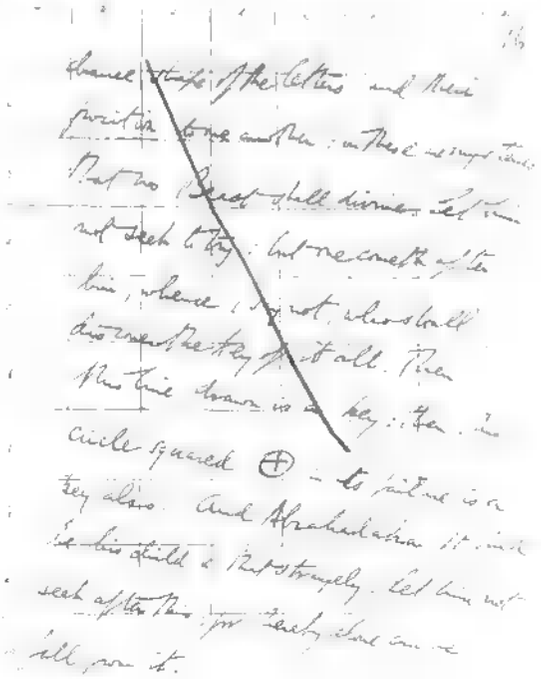


PLATE 14: A page from 'AL'.
A Cancellation or a Cypher.
The prophecy concerning
Frater Achad

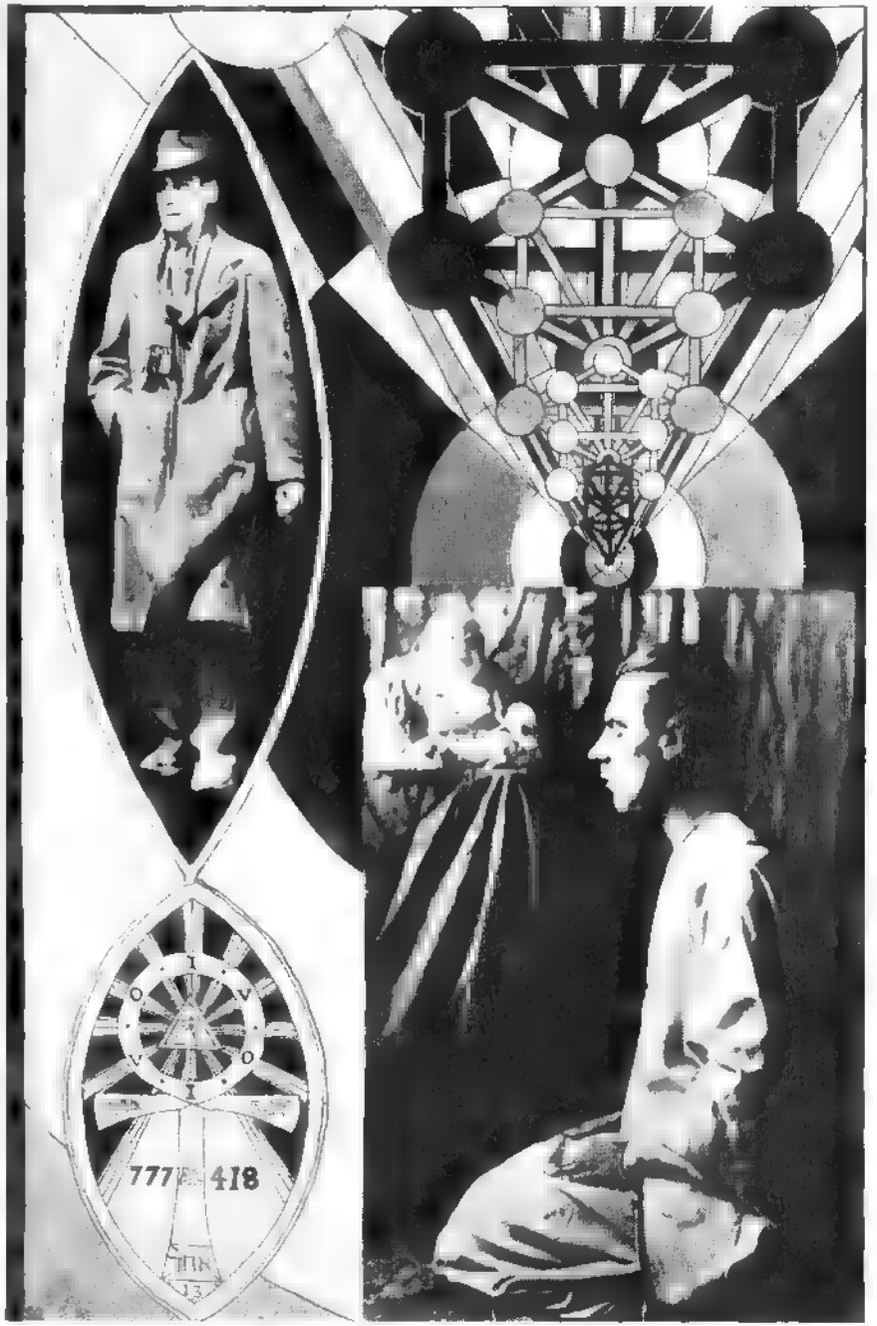


PLATE 13: Frater Achad, Charles Stansfeld Jones

PLATE 15: Michael Bertiaux of The Black Snake Cult

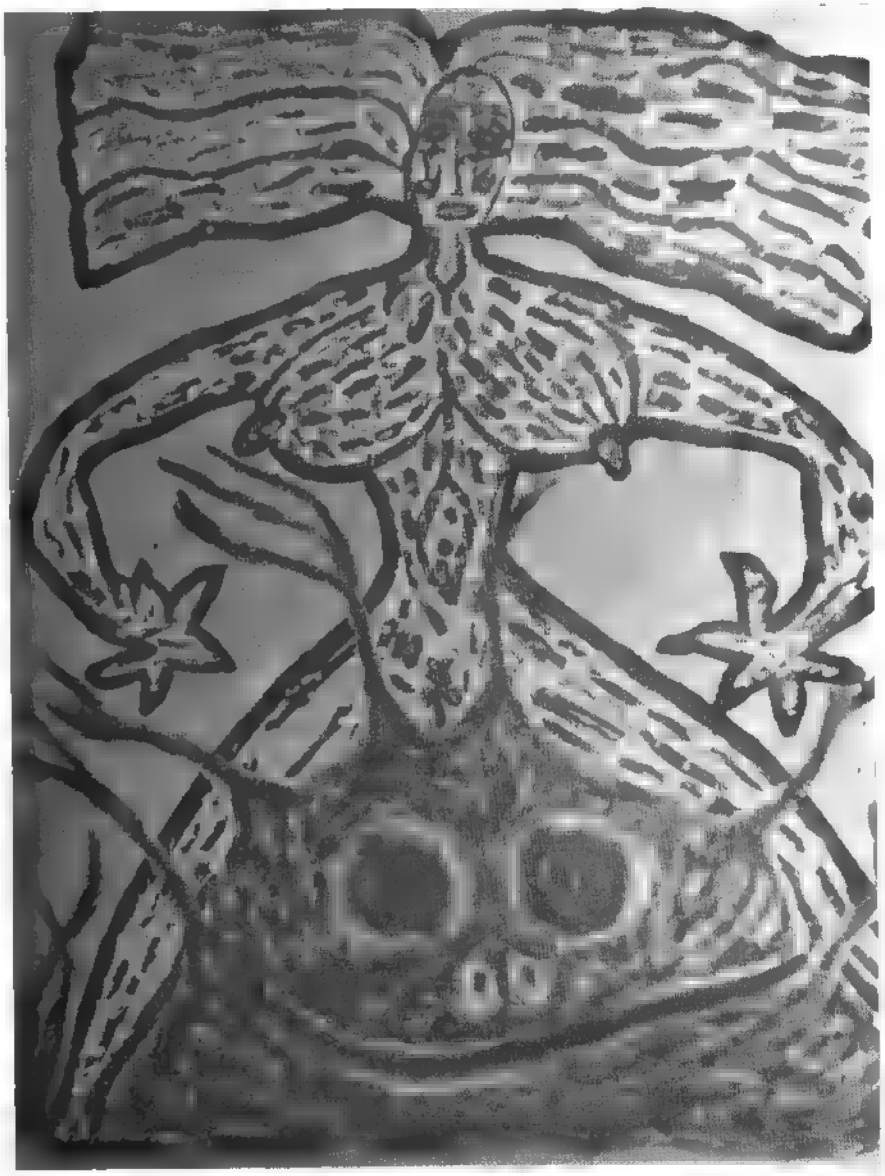


PLATE 16: Goddess of the Norman Witches with her Id-familiar by Michael Bertiaux

PLATE 17: A 'Deep One' From The Lake and Ram by Michael Bertiaux

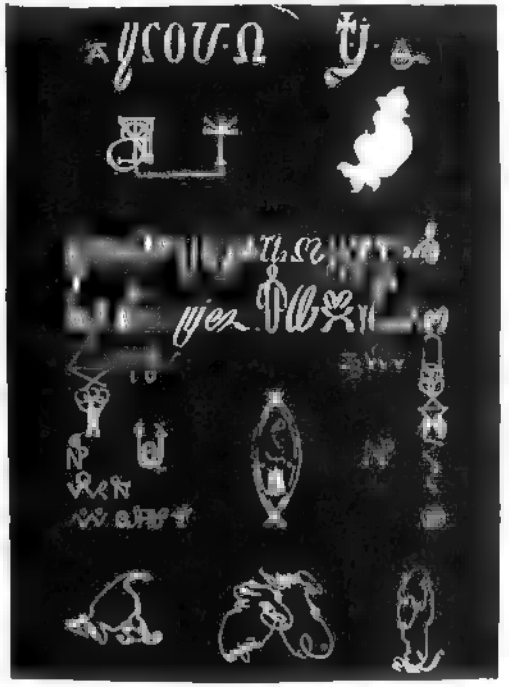


PLATE 21: Sentient Symbols by Austin Osman Spare

PLATE 18: Lycanthropy by Steffi Grant

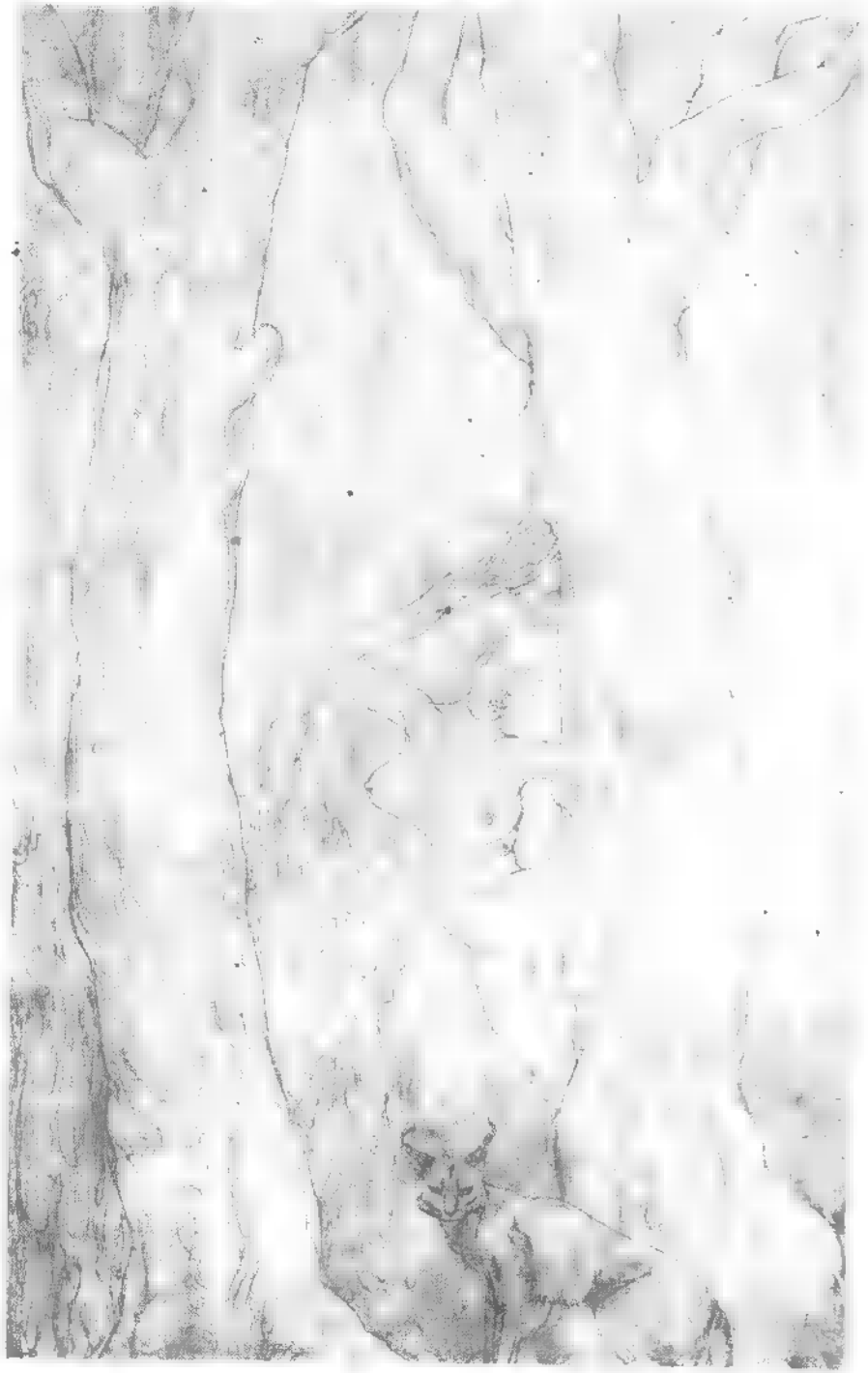


PLATE 19: Were-Lynx by Austin O. Spare

PLATE 20: Zos vel Thanatos: Austin Osman Spare

PLATE 22: Resurgent Atavism by Austin O. Spare

energies. This, the most important aspect of Crowley's work, will be explained in due course.

Crowley maintained that AL was not an 'automatic writing'; nor was it in the class of inspired creations such as those produced by Austin Spare under the control of *Black Eagle*.[48] Crowley regarded AL in much the same way that the Yezidi regarded *The Black Book*, which their prophet received as Crowley received AL, from an Intelligence possessed of superhuman power and knowledge. It is probable, even, that Crowley regarded AL as the fulfilment of the promise given in *The Black Book* of 'a book written from eternity', i.e. from some extra-terrestrial or transcendental source.

The transmundane entity that used Yezid as a vehicle for the reception of *The Black Book* also used The Master Therion[49] ▪ ▪ focus for AL. This frequently caused intense confusion in the human consciousness of Aleister Crowley, as proved by various entries in his *Magical Record*. It took almost thirty years for Aiwaz, or Shaitan, to become established in Crowley's consciousness. Towards the end of his life he had but to invoke Aiwaz mentally in order to get an immediate response, and although, after his attainment of the Grade of *Ipsissimus* in 1924, Crowley became indifferent to the acceptance, by others, of his own personal achievements, he was tireless in his endeavour to prove that a praeter-human Intelligence, independent of human cerebration, had communicated vital knowledge to mankind, using himself ▪ the transmitter. In his *Magical Record*[50] he writes: 'Spiritual attainments are incompatible with bourgeois morality.' His detractors invariably judge him by so-called Christian standards of morality. Crowley is not the only writer to have given valid reasons for regarding these as false:

> Thomas Henry Huxley in his essay *Ethics and Evolution* pointed out the antithesis between these two ideas (i.e. ethics and evolution), and concluded that evolution was bound to beat ethics in the long run. He was apparently unable to see, or unwilling

[48] A portrait of this *daemon* by Austin Spare appears in *The Magical Revival*, facing p. 149.

[49] *Io Mega Therion*, The Great Beast, i.e. Crowley.

[50] Entry dated June, 1930.

to admit, that his argument proved ethics (as understood by Victorians) to be false. The ethics of *Liber Legis* are those of evolution itself. We are only fools if we interfere. Do what thou wilt shall be the whole of the Law, biologically as well as in every other way.[51]

The question of evolution and ethics leads inevitably to the problem of reincarnation. Crowley remembered fragments of previous incarnations very few of which were outstanding in a worldly sense. For the most part he was the subject of abortive lives during which he suffered excessive miseries and humiliations. These were concentrated in a few life-times in order that he might continue the Great Work unhampered by *karmic* commitments. It is not possible to assess the nature of his progress in these lives of worldly failure in which he usually died young and unfulfilled. His otherwise 'successful' lives throw an interesting light on the psychology of the man, Crowley. The list includes the names of Ankh-af-na-Khonsu, a priest of the XXVIth Dynasty,[52] Pope Alexander VI, Count Cagliostro, Sir Edward Kelly, and Eliphaz Lévi. *The Paris Working*[53] contains an account of one of Crowley's previous lives as a Cretan Priestess named Aia, and in *Magick*, he mentions a Roman incarnation of which he appeared as a man named Marius Aquila. But more remarkable than the recollection of any of these experiences is that which occurred to him in Tunis on August 8, 1923 at 5.55 p.m.:

This afternoon I caught myself thinking *'when I was Cromwell'*. I analyzed at once: it had nothing to do with any reincarnation speculations. It was simply that Aleister Crowley's mind was spontaneously acting as the Instrument of the Spirit of Mankind. I regard this apparently trifling incident as one of the landmarks of my spiritual wandering through the wilderness.

If by the expression 'the Instrument of the Spirit of Mankind'

[51] Crowley in his comment on AL. III, verse 20. See *The Magical and Philosophical Commentaries on The Book of the Law*, Montreal, 1974.

[52] See Chapter 3.

[53] *Opus Lutetianum*, 1914. A magical working performed with Victor Neuburg and others. See *The Paris and Amalantrah Workings*, Montréal, 1975.

Crowley was referring to Aiwaz, the incident is one more indication of the intimate relationship between that Intelligence and the man, Aleister Crowley.

Of the numerous theories of reincarnation, Crowley had the following to say:

The heliocentric theory is right. As we conquer the conditions of a planet, we incarnate upon the next planet inwards, until we return to the Father of All (the Sun), when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure Fire.[54]

In a paper on *Ethyl Oxide*,[55] Crowley wrote, concerning his own experience of reincarnation:

Tradition asserts that we forget our previous incarnations because the shock of death erects a barrier. Without assenting to this theory, I will say that having trained myself to face the fact of Death without mental disturbance, I found myself able to recall my last death, and so to pick up many memories of my previous life as Eliphaz Lévi; also, that having overcome the first obstacle, it became progressively easier to recall lives previous to that. This hypothesis is supported by the fact that I find it difficult to remember my Magical mistakes, and am (in particular) barred even now (1923) from remembering the details of a tremendous Magical catastrophe in the remote past whose effect was to hurl me from a series of incarnations in which I was a high Initiate, and of which I remember many incidents, to climb painfully once more to my present state. There is thus a definite gap in my Magical Memory, a shape of shame and horror which I have not yet found courage to unveil.

In *Liber LXXIII*,[56] Crowley enlarges upon this matter:

I was involved in the catastrophe which overtook the Order of the Temple (O.T.O.), and as Alexander the Sixth, failed in my

[54] Cf. Eliphaz Lévi: 'In the Suns we remember; in the Planets we forget.' The quotation in the text (above) is from Crowley's *Magical Record*, 1923.

[55] Section 3, Paragraph 14. (Unpublished).

[56] See p. 114, note 35.

task of crowning the Renaissance, through not being wholly purified in my personal character. (An apparently trivial spiritual error may externalize as the most appalling crimes . . .)

Crowley remembers that he was :

> Ko Hsuen, ■ disciple of Lao-Tze, the author of the *King Khang King*,[57] the Classic of Purity; which, by the way, I translated into English verse during this retirement.[58] Somehow or other I made a 'great miss'[59], forfeited my Mastership, and had to climb the ladder again from the bottom. It is the shame and agony of this which have prevented me from facing the memory [of that incarnation] so far.

A peculiar and complex ingredient seems to have characterized most of the 'lives' remembered by Crowley. This is a certain *grotesquerie*, a penchant for perpetrating subtle and sometimes not so subtle practical jokes, and a sexuality powerful and perverse. The life of Alexander VI[60] exhibits perhaps the most extreme manifestation of this ingredient which also made of Edward Kelly a tiresome companion, of Cagliostro so enigmatic a rascal, and of Lévi so subtle a deceiver.[61]

Crowley's penchant for practical jokes is notorious. Yet in most cases, as he observes of Swift's outrageous persecution of the innocent Partridge, at a moment's notice cruel and apparently pointless malice could turn to genuine concern if the victim stood in any actual danger of bodily harm.

From his previous lives there emerged a pattern of sexual behaviour that attained its acme in Aleister Crowley. Those lives, it seems, had been necessary to the formation of a subtle psycho-

[57] A small privately printed edition of this work was published by Crowley some time in the 'thirties'; it bears no date. Each copy contained an original drawing by Crowley.

[58] A reference to Crowley's Great Magical Retirement by Lake Pasquaney, New Hampshire, U.S.A., in 1918. See *The Confessions*.

[59] The expression derives from AL.

[60] According to Crowley, Pope Alexander VI had a daughter posthumously. She was ■ 'black magician' of great eminence who was finally burnt by Julius II.

[61] Lévi deliberately published the Keys of the Tarot in the wrong sequence, although he was himself acquainted with the correct and initiated order.

magical complex that formed the focus through which extra-terrestrial Intelligences such ■ Aiwaz were able to communicate with mankind. Or perhaps Aiwaz is the current of energy that insidiously pervaded and thereby identified all these 'lives', making of each incarnation ■ more or less perfect vehicle of His intelligence. As Dion Fortune notes : 'the gods are made by the adoration of their worshippers.'

Crowley, as the final flowering of this current was not, strictly speaking, in the category of humanity; he was a cosmic spirit generated by a massive concentration of magical energy. This energy, focussed and directed by the initiates of the earliest Mystery Cults inevitably assumed the form, or reflex, of pre-ëval atavisms[62] which co-ordinates and concentrates the True Will of humanity at the present stage of its development. This is the *libido*, the unconscious or sexual force in man. Freud and his school had an inkling of this fact but condemned it as disruptive and in need of sublimation. Psychology, following Christianity in this respect, considers it as 'the devil'. Crowley as the embodiment of universal *libido* appeared therefore to psychologists and Christians alike as the incarnation of the Devil—as that concept is interpreted in the light of their respective creeds.

It is not surprising that Freud (and, to a certain extent, Jung also) sought to circumvent the *impasse* into which his researches had led him, by the use of therapies designed, not to release the True Will, but to cure the individual of the ills caused by the *libido*. But such a cure serves merely—even when 'successful'—to make of him a cog in a society already sickened by centuries of wrong conditioning. Crowley, and to a lesser extent, Austin Spare, who in his lighter moments referred to these eminent psychologists ■ Fraud and Junk, were among the first moderns to realize the nature of this *impasse*, and, like Wilhelm Reich in the realm of experimental psychology, had the courage to face the problem publicly. As Crowley claims, AL contains the sole and sovereign remedy with its simple yet profound precept : Do what thou wilt shall be the whole of the Law !

An almost total disregard for the physical vehicle and the

[62] i.e. the non-human or zoömorphic image : the Beast.

ability to assess the True Will of an individual were constant factors in Crowley's psychology. They frequently placed him in difficulties which he attributed to the fact that he invariably took a person at his word and was accordingly surprised when he did not live up to it. It has been said that Crowley was a poor judge of character, which is undoubtedly true; but such criticism misses the point. It was not 'character' that Crowley sought to assess. He was concerned only with the core of an individual. It is stated in AL that 'Every man and every woman is a star', and Oswald Crollius—centuries before AL—observed that 'in every grain of wheat there lies hidden the soul of ■ star'. It was the soul, star, or *kala*, with which Crowley established contact; and if the star were obscured by cloud and its light dimmed by the veils of personality or 'character', then he had no option but to let it collide with the adverse circumstances which—in ignorance of its True Will—it had invoked. Occasionally, the resulting smash destroyed merely the encrustations that darkened its light, but in some cases it destroyed the vehicle in which it had incarnated.

Crowley was poignantly affected when self-invoked disaster overtook those who were drawn to the Work; yet the knowledge that one more veil had been torn from the face of a star reconciled him to the loss of a friend or a magical partner. This is an aspect of his character that has been conveniently overlooked by his detractors.

It is not surprising that few were prepared to withstand the full impact of the current which he embodied and transmitted. He was a fully charged power-house of Thelema. By virtue merely of contacting him, one invoked Aiwass and unsealed cells of occult power within oneself. Crowley represents, or incarnates, a facet of that cosmic consciousness wherein man may find himself through the unhindered exercise of his True Will.

In the closing chapters of his *Confessions*, he declares that he is henceforth no longer Aleister Crowley, for the ultimate initiation has dissolved the last vestiges of that which had once constituted a human personality. The person—Aleister Crowley—died at Tunis some time between the Winter and Spring of 1923-4.

> From the Winter Solstice 1923 to the Spring Equinox, 1924, I underwent a supreme initiation . . . At one period it was necessary for me to ascend from the most tenuous regions of pure air through a series of vast caverns so devised that *nothing human* could possibly pass through them into the regions of pure fire. To accomplish this is was necessary that I should be exhausted physically to the utmost point compatible with continued life. I was further furnished with a guide. The guide was of a kind which I had never before met in the whole course of my explorations since 1898[63] of the worlds beyond the material. It was in the form of ■ fox . . .[64]

The above extract is taken from ■ *Memorandum on the Fox of the Balkans* written by Crowley and copied by Frater O.P.V. (Norman Mudd) into his *Magical Diary* on October 20, 1924. In his own *Magical Record*, on February 21, 1924, Crowley recorded the following:

> Adventures in the upper realms of Air. With the aid of a Spirit Fox whose 'earth' consisted of immeasurable caverns—some of fine ice, all vast beyond imagination—I came into the lowest spheres of Fire.

And, on February 24:

> I am beginning to realize faintly of how many and gross deceits I have been cleansed in my ascent into the Sphere of Fire. In particular, the 'invincible Love' which Frater O.P.V. discovered in me is now quite 'unassuaged of purpose'[65] and 'delivered from the lust of result'[66] flowing forth freely 'under will' as it should; now therefore on its waters there shall bloom deathless the Lotus of Purity whereupon Hoor-paar-Kraat may sit and glow with Silence . . .
>
> Now am I wholly entered within the Sphere of Fire, the Empyrean: & no other shall say nay.
>
> It has been a terrible ordeal; but—

[63] On November 18, 1898, Crowley was initiated into the Hermetic Order of the Golden Dawn. He took as his magical motto, *Perdurabo*: 'I will endure unto the end.'

[64] The fox or fenekh is a symbol of Set. See page 146, note 55, for a fuller interpretation of this important symbol. (See also, p. 215.)

[65] A phrase taken from AL.

[66] *Ibid.*

> I shoot up vertically like an arrow, and become that Above.
> But it is death, and the flame of the pyre.
> Ascend in the flame of the pyre, O my Soul![67]

> I have 'come hither through grave paths'[68] . . . But mine Holy Guardian Angel has burnt within me 'as a pure flame without oil'; and 'I am wholly pure before Him; I am His virgin unto Eternity'.

Crowley sums up the passing of the pylons on the Path of the ultimate Initiation into the Zone of the Fire Snake in the passage quoted on page 113 (q.v). He transcended the Grade of Magus and was reborn as the Son of the Lion (Leo), after which he ascended to the Grade of Ipsissimus through the pylons of the final Initiation.

The Zone of the Fire Snake is illumined by the Magick Light, or electrical Fire, *Od* (*AVD* = 11). Eleven is the number of Magick, or 'energy tending to change'. The Snake or Serpent is *Ob* (*AVB* = 9). Nine is the number of the lunar or Yesodic power-zone. *Ob* is therefore the shadow or dark aspect of the Fire Snake and the true '*Couleuvre Noire*'.[69]

The Aeon of Isis glorified Matter, the Mother, the Body; the Aeon of Osiris, in denying the body, glorified Spirit. The balance of these extremes is effected by the realization of the identity of Matter and Spirit, Body and Mind, Female and Male. Such realization occurs through the 'passionate union of opposites'.[70] Isis and Osiris combine to produce Horus, who is not a mere projection or reflection of his parents on the same plane but, because of his twin brother Set—hidden within him—is a projection in a further dimension of the powers of I and O (Isis and Osiris). There is thus a movement out of the horizontal and into the vertical direction.

The movement of the Fire Snake is of a similarly spiral nature.

[67] *Liber Liberi vel Lapidis Lazuli* (*Liber VII*). One of the Class 'A' Holy Books of Thelema. See *Magick*, Appendix 1, for a complete list of A.·.A.·. publications in all classes.

[68] *Ibid.*

[69] The Black Snake, or *Couleuvre Noire*, has its own Cult. See Chapters 9 and 10.

[70] See the chapter on *Energy*, in *Little Essays Toward Truth*, by Aleister Crowley (O.T.O., London, 1938).

Zoroaster asserts in his *Oracles* that the God of the Universe is 'eternal, limitless, both young and old, having a spiral force'. In *The Book of Thoth*, the fifteenth key[71] depicts the Goat of Mendes, the Great God Pan, the spiral shape of whose horns 'is an allusion to the highest and most remote things'.[72]

Evolution also progresses spirally, hence the periodic resurgence of atavisms during the course of its unfolding, each resurgence recurring on a higher arc and tapping proportionately deeper strata of the subconsciousness.

In the Old Aeon the 'child' remained upon the plane of its generation and manifestation; no progress was possible other than through the normal channels of evolution. In the New Aeon, at this point, the Hierophant interceded, adjusting and accelerating events in accordance with the degree of attainment possessed by Adepts who have availed themselves of the Words vibrated by successive Hierophants. Humanity is therefore free to take advantage of the Word of the Aeon[73] and advance accordingly towards the attainment of cosmic consciousness; or, alternatively, to resolutely turn its back as it now appears to be doing and bring about a cataclysm such as that which submerged Atlantis.

The apotheosis of the New Aeon thus bears a direct ratio to the ability of those who, having realized within themselves the possibilities which attainment makes accessible, achieve unity with the 'god' Horus, i.e. cosmic consciousness. This achievement dissolves the illusion of a universe existing independently of the observer; not through catastrophe terminating in oblivion, but through explosive ecstasy culminating in the full realization of the continuity of existence, independent of Matter and Spirit.

Cosmic consciousness, objectified in time and space, concentrated itself in the image of Aiwass—'the god first dawning upon man in the land of Sumer'—because at that remote period there

[71] The fifteenth key, or *atu*, is entitled *The Devil*. See *Aleister Crowley & the Hidden God*, Plate 14.

[72] Aleister Crowley, in *The Book of Thoth*, describing Atu XV.

[73] According to Crowley, the word of the Aeon is Abrahadabra, and its number—418—is that of the Great Work: the uniting of the microcosm and the macrocosm, i.e. the attainment by man of cosmic consciousness. But see Chapter 8, which treats of the Cult of Ma-Ion and Frater Achad's claim that Crowley failed to utter the 'Word of the Aeon'.

appeared on earth *for the first time* an adumbration of humanity's ultimate goal. Aiwass is not, therefore, the daemon, genius, or angel of *the person,* Aleister Crowley. The mystery of identity resolves itself ultimately into one of relationship. Either we can, or we can not conceive of Aiwass in terms of our own particular Path of Spiritual Culture. For the savage, Shakespeare is but a source of unintelligible verbosity; in the same way, Einstein's calculations remain unintelligible to the ordinary individual.

The interplay of Aiwass and Crowley cannot be fathomed without an understanding of the cosmology of AL and its three chief protagonists: Nuit, Hadit, Ra-Hoor-Khuit (Horus). Horus is the magical *logos*—or 'child'—of Osiris. In order to express this Word or Child, Osiris had to die and remain inert (mummified) until gestation had been accomplished. The mummified Osiris was known in ancient Egypt as *Osiris-tesh-tesh* (Osiris in bandages): the 'one who wept tears of blood'.[74] The image of *Osiris-tesh-tesh* merges into that of Isis bound up or pregnant during the period of the inner workings of the blood that is charged with Life (prana). This image was continued by the Gnostics under the form of the 'bloody sweat' in the Garden of Gethsemane. In that phase, the Christ of the Gospels and the Charis of the Gnostics are identical, for it is in the form of the female—long haired and gentle—that the image of the Christ was first represented.[75] Osiris in his bloody sweat, or Isis bound up in linen, is the prototype of the Scarlet Woman in the later (biblical) recension of the myth.

Blood was the basis, the formula, of the magical operation of the Aeon of Osiris, as semen is the basis of the Aeon of Horus. The red and the gold, or simply red gold, is emblematic of Matter and Spirit which the Alchemists blended in their Great Work. It is matter vivified by spirit which—unless directed by the formula of *love under will*—is merely reproductive of the parents whose expression it is. To introduce a new dimension a further regimen is required. This added dimension is the Will of the Adept which is potent to impress its subconscious imagery upon the passive menstruum—the fructified blood. The whole process is implied

[74] Gerald Massey, *Ancient Egypt.*
[75] *Ibid.*

in the elevenfold precept of the Cult of Thelema: Do what thou wilt shall be the whole of the Law! and in its corollary: Love is the law, love under will.

The first half of this formula dissolves the three alchemical substances—Sulphur, Salt, and Mercury. The passive element, Salt, refers particularly to the salt of the earth which is Nature's first rubric upon life itself, viz: blood. The blood is the life, but only when fructified by the active principle represented by the alchemical element, sulphur. Yet this combination produces nothing of ■ higher, or even of a different order than the principles embodied by salt and sulphur. They must combine explosively, or *under will,* in order to effect the proper mutation. Their explosive conjunction is symbolized by Mercury which is the secret cypher of the Magical Will itself. Mercury is the *Kundalini-shakti* which comprises the electro-sexual[76] serpents entwined about the Wand of the Magician, as in the Caduceus of Hermes or Thoth.[77]

This tripartite formula is further glossed by the three *gunas* of Hinduism—*Rajas, Tamas, Sattva*—which equate with Sulphur, Salt, Mercury. *Tamas* is referred to the element earth; *Rajas* to fire; *Sattva* to aether or pure spirit; or, in terms of Thelema: Nuit, Hadit, Ra-Hoor-Khuit (Isis, Osiris, Horus).[78]

Initiated consciousness alone can survive an 'end of the world', or 'change of aeon', whether this occurs through deluge, conflagration, or other means. In the myths of Atlantis, allusion is made to certain classes of Adept that survived the catastrophe. Of such were the initiated 'Seed of Aaron'. It is immaterial which 'tribe' is implied by the symbolic imagery of these myths; Matter remains Matter and Spirit remains Spirit:

> He that is righteous shall be righteous still; he that is filthy shall be filthy still. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings

[76] Wilhelm Reich has demonstrated the identity of sexual and bio-electric energy: *The Function of the Orgasm,* p. 12.
[77] See Diagram, p. 28.
[78] In *The Djeridensis Working* (1923), Hadit is compared with the Kundalini, the secret spring of Magick. Nuit's incense is defined ■ 'vital, scented fluid'. Ra-Hoor-Khuit is the magical perfume combining the action of these two forces. See *The Magical and Philosophical Commentaries on The Book of the Law,* 93 Publishing, Montréal, 1974.

> forever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was . . .[79]

Initiation fuses Spirit and Matter in a transcendent unity that partakes not at all of the qualities of either. As Crowley observed in his *Magical Record* (1932): 'Initiation is never what you think it is going to be.' The process is well described in *Liber Aleph*.[80] Initiation is the enactment, in the sphere of the *Ruach*,[81] of the explosive union of opposites which is the peculiar characteristic of the Aeon of Horus.[82] By repeated marriages of equal and opposite ideas a new faculty of consciousness is developed, because the process arouses the Fire Snake, or magical power, in man.

The aim of purging consciousness of the dual polarities of Spirit and Matter is to arrive at a state of 'mindlessness' that prepares consciousness to retain its equilibrium in the flood of illumination characteristic of *samadhi*. Crowley frequently emphasizes the danger of illuminating the unprepared mind. The occult and mystical paths are strewn with wreckages due to insufficient preparation. Not until every idea, every concept, every thought, has been married and thereby annihilated by its contrary; not until every particle of dust has been swept from the sanctuary and every drop of blood drained from the Cup of Babalon, is the onset of *samadhi* not fraught with peril. The one particle, the one drop, the single unresolved idea becomes inflamed beyond control and acts as a lightning-conductor for the sum of energy informing the illumination, which, even in the lower trances, is enormous. The ego flees for refuge from the flood of light that threatens to dissolve it, and, brooding in that particle, is swollen to infinite magnitude. Obsession results and the aspirant becomes, not an Adept but a megalomaniac, a zealot drunk on the power of that which he imagines to be supreme Initiation. In his insane fervour he believes it to outshine the Attainment of any

[79] AL, II.57, 58.
[80] Chapters 20–22.
[81] The intellectual or reasoning faculties.
[82] The mechanics of this process are identical with the psycho-sexual methods used in the higher grades of the O.T.O.

one who has preceded him. He sees the one unreconciled idea in everything and fanatically determines that everyone else shall see the universe in the light of his own unbalanced attainment. It is not long before he encounters difficulties of which insanity is but a shadow. The history of the proselytising creeds is replete with examples of this kind of failure to make the grade.

In order to offset such disasters rigorous ordeals are imposed upon candidates to the higher initiations. Some of them are referred to in AL.[83] Crowley, or his Scarlet Woman, Alostrael,[84] did not consciously institute these ordeals except in rare cases,[85] and comparatively few of the more drastic kind were engineered by him personally. In a letter to Frater O.P.V. (Norman Mudd) in 1923, he wrote:

> Alostrael's policy was to put every new-comer through the ordeal of personal contact with me. If he comes out sane he is a King.

The mock ordeals, such as those through which the candidate is passed in Masonry, Crowley knew to be useless. Writing to an aspirant in 1925, Frater O.P.V., on behalf of Crowley, wrote:

> All Initiation must begin with an Act of Truth—an act which affirms the aspirant's faith that success in the Great Work is of a higher order of value than any other possible aim. It is therefore an absolute rule in this Work that every aspirant is compelled, right at the start, to make an important decision, Yes or No, on the instant, without adequate information, and without security. The slavish clinging to safety must be simply broken. This is the first necessity, and the first ordeal is designed to produce it. And it must be understood clearly that unless such a test is passed on the spot, the gate is shut, once and for all. No proposal to reconstruct the situation will be considered.

Another letter of the same period, also written by O.P.V. on behalf of Crowley, contains the following interesting variations:

[83] I.50; III, 62–7.
[84] Leah Hirsig.
[85] See *The Confessions* for a detailed account of one such ordeal involving Victor Neuburg.

It is therefore an absolute rule in this Work of establishing the Kingdom of Heru-ra-ha,[86] that every aspirant is required, right at the start, to make an important decision and take an irrevocable step, without the information commonly considered necessary, and without security. The clinging to safety in one form or another is the mark of the slave. To break it quite simply and completely is the first necessity; and the first ordeal is designed to produce it.

It must be clearly understood that unless the test, as the Priest of the Princes, The Beast 666,[87] may have willed to appoint is passed forthwith, the gate is closed once for all during the current incarnation . . .

Having been accepted or—more correctly—having proved himself a King[88] by undergoing the ordeals successfully, it then became imperative for the candidate to initiate others. To this end the whole complex machinery of the O.T.O., with its Mysteries culminating in Ophidian Magick, was transformed by Crowley from an Order scarcely distinguishable from many similar quasi-masonic bodies into a powerful engine fuelled by the 93 Current. Some of the major mysteries of the O.T.O. in its New Aeon form will be discussed in the next chapter.

[86] i.e. Ra-Hoor-Khuit, or Horus.

[87] i.e. Aleister Crowley; the terminology is derived from AL.

[88] One who has found his True Will and has devoted his life to the performance thereof.

7

The Cult of the Beast—II (Aleister Crowley)

THE TWO main cults of importance in the New Aeon are the A.·.A.·.[1] and the O.T.O.[2] The former was evolved by Crowley from the débris of the Golden Dawn, the latter is the continuation of the Order of the Illuminati inaugurated in the 18th century by the Bavarian Adept, Adam Weishaupt. It was revived towards the end of the 19th century by Dr. Karl Kellner, an Austrian Adept who died under mysterious circumstances in 1905.

The O.T.O. was 'the first great Order of antiquity'[3] to accept the Law of Thelema, and although Crowley introduced into the higher degrees the teachings of Tantric magick that had been

[1] *Argenteum Astrum*, The Silver Star. This Star is identical with the Dog Star—Sothis. It has eleven points, as the Tree of Life has eleven Sephiroth, each point or ray being a vector of occult energy symbolized by the eleven planets culminating in Pluto, which is ascribed to Kether and which is the gateway to transplutonic aethyrs (dimensions), symbolized by the planet Isis. The German occultist, Eugen Grosche (d. 1964) expounded the esoteric principles of this transcosmic influence and Kenneth Grant's *Nu-Isis Lodge* propounded its practice. (See *Aleister Crowley & the Hidden God*, Chapter 10).

[2] *Ordo Templi Orientis*: The Order of the Temple of the East, the East being the *locus* of the rising sun, the solar-phallic energy, resurrecting. The 'east' denotes any point or direction in space selected as a gateway through which extra-terrestrial and cosmic energies are invoked.

[3] Excerpt from *Liber LII*, Crowley's Manifesto of the O.T.O. before that Order's reformulation along New Aeon lines.

transmitted from Kellner *via* Theodor Reuss, degrees one to six remained—until after Crowley's death—mere copies of masonic rituals having little magical value.[4]

The A.·.A.·., or Order of the Silver Star, contains a system of Grades and a scheme of initiation having as its prime 'tantra' *The Book of the Law* (*Liber AL*). The next Aeon, that of Maat, will have another tantra, for, as it is written in AL I

> Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globéd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord![5]

The O.T.O., on the other hand, is powered exclusively to generate Ophidian energy and to transmit the 93 Current. It promotes the Law of Thelema as this is embodied in AL and OZ,[6] not through 'lodges', as in Crowley's day, but by means of ■ far-flung network of power-zones controlled by the perfectly aligned *Ajna* and *Muladhara chakras* as embodied in any given priest[7] and his priestess, or Scarlet Woman. The centre of Will (Thelema)—source of solar-phallic energy—is centred in the priest, while the Fire Snake or elemental cosmic Power has its seat in the vaginal vibrations of the priestess. The interplay and polarizing of these two centres constitutes the magick of the O.T.O., and its formula is LAShTAL.[8] This formula, which plays so vital a rôle in Crowley's Cult consists of the battery 31-XXXI-31=93.[9] When this is reverberated according to the

[4] For a brief history of the O.T.O. see *The Magical Revival*, Chapter 1.

[5] AL.III, 34.

■ *Liber OZ* is reproduced in *The Magical Revival*, Plate 2. *Liber Oz* was originally published by Crowley in 1942. It contains the 'political' programme of Thelema.

[7] i.e. any male person who, by virtue of initiation into the Mysteries of Thelema has become adept at the control and direction of the Ophidian Current.

■ See *Magick*, pp. 415–16; *Aleister Crowley & the Hidden God*, p. 214.

[9] This number is obtained as follows: LA (31)=Not (Nuit); ShT (*Atus* XX & XI respectively) Set; AL(31)=God (Hadit), the total numeration being 93, the cypher of *Aiwaz*, *Thelema*, and *Agapé*, and therefore of the formula of *love under will*.

secret praxis taught in the O.T.O. it awakens the Fire Snake in the priestess and renders her oracular and endowed with *siddhi* (magical power).

Before discussing this praxis it is necessary to understand that the A.·.A.·. and the O.T.O. are two distinct Orders having their own range and their own methods of attainment. The A.·.A.·. is the major Order. Being cosmic in scope, its purpose is to prepare humanity for the next stage of its progress, its initiation into Solar Consciousness. The O.T.O. is the minor Order, having a limited range in time, and a function restricted to the bio-chemical and psycho-magical expansion in the human body of the trans-cosmic power-zones.

The A.·.A.·. is macrocosmic and deals with the Greater Universe; the O.T.O. is microcosmic and deals with the relationship of the Lesser World of man to that Great Universe. The one is a vast storehouse of cosmic energy, the other a power-house or dynamo that harnesses that energy in psychosexual, human dimensions.

The initials O.T.O., beside their obvious phallic reference—by shape and disposition—stand for the twin terminals[10] between which flash the lightnings of the Tau (creative force). These two terminals—oo—have the qabalistic value of 140, the number of *kathedra*, the chair or seat typical of the god Set and of the transplutonic Isis;[11] it is also the number of NTz,[12] a hawk, a symbol of the god Horus. The magical identity of these terminals is thus qabalistically established. Furthermore, the letters I.S.I.S. also have the value of 140, yielding added proof of the aptness of this symbolism and of a precision that can be no more ascribed to 'coincidence' than any other series of ineluctable identities. The left eye, that of Set, is the abode of the Fire Snake and is embodied in the Scarlet Woman; the right eye, that of Horus, is the solar-phallic eye of the Beast embodied in the Priest; between them rears the Tau, the Will-Tree whose branches trans-

[10] Represented by OO, the Eyes of Set and Horus.

[11] *Aleister Crowley & the Hidden God*, Chapter 10 explains the occult doctrines connected with this power-zone.

[12] NTz is equivalent to NOX, Night, with which the Gnostics balanced LVX, Light. The Night of Pan is implied.

mit the lightnings of these two poles of the left- and right-hand paths.

According to the oriental symbolism of the *chakras*, this trinity constitutes the *kamakala* or *tribindu*, the threefold seed of desire consisting of Will, Knowledge, and Action—*Iccha*, *Jnana*, and *Kriya*. The conjunction and criss-crossing of these rays causes the circulation of energy which results in the awakening of the Fire Snake at the base of the spine. The O.T.O. is thus a form of the *tribindu*, expressed in the Cult of Thelema by the formula of LAShTAL.[13] LA (Nuit) is the void or vacuum that generates the vortex of attraction which causes the hidden fire (*Sh*) to leap forth as a Serpent of Flame (T)—ShT(Set)—to consume the God(AL) utterly; the god whose shrine is the body of the priest. LAShTAL is in fact the name of that ancient god whose symbol was the Firetongue adored of the Guébres or fire-worshippers of Persia. It is perhaps significant that the spirit which presides specifically over the Cult of the Fire Snake was described by Crowley as appearing in a guise that 'was not Arab; it suggested Assyria or Persia'.[14] LAShTAL is, then, an alternative expression of the forces symbolized by the letters O.T.O., which, apart from being the initials of the *Ordo Templi Orientis*, or of the equally apt *Occidental Tantric Order*, resume the formula of the Fire Snake: LA(Not)=O; ShT(Set)=T;[15] AL(Not, *in reverse*) =O. The Adepts of the O.T.O. are therefore Masters of the Formula of LAShTAL, a name of that god—Aiwaz—whose number is 93.

During the ritual invocation of the Fire Snake, the initiate applies to the body of the priestess three metal instruments in the form of two discs and a cylinder sealed by a short cross-bar having both its ends open. The discs, magnetized by the priest,

[13] See p. 132, note 8.

[14] Crowley, *The Equinox of the Gods* (O.T.O., London, 1936).

[15] The Chaldaean letter *Shin*, *Sh*, is emblematic of Fire and of *the* Fire which is hidden (or potential) in the Phallus (T, *Tau*). These two letters, *Shin* and *Tau*, 300 and 400=700, the number of *ShTh*, a form of Set. It is also the number of KPRTh, a word meaning 'thigh' or buttocks and attributed to the Mysteries as 'The Mercy Seat'. Seven Hundred is the full expansion of the number 7 which is the number of the Goddess (Venus) and of The Veil of Paroketh, the Veil of the Holy.

are applied to the *qoph* and *muladhara* power-zones of the priestess, while the T-shaped cylinder is used in a manner that releases the *ojas* of the power-zones and energizes the Fire Snake. The priestess—until that moment deeply entranced—awakes and becomes oracular and magically potent. This Rite of Awakening the Fire Snake was used in Atlantean times. The formula is so secret that few hints of it even have appeared in print. A recently published book[16] however contains a brief but unexplained account of an occult experience undergone by Joan Grant, author of several novels treating of reincarnation. In the light of preceding remarks it requires no comment:

> She was looking down at what appeared to be an Egyptian mummy on a ritual bier. But this woman was still alive, and her body was being used as a kind of battery. There had been a tremendous build-up of libido by various means, including an unguent which worked like the witch-ointment of Europe, massage of a peculiar kind, and the cumulative effect of bandages. The face was masked as a corpse would be, and over the genitals was a gold plaque inscribed with the cartouche of Sekmet and other Gods of the Shadow. The climax of the repulsive ritual released accumulated energy in such a way that it was available for projection at the will of the priests.[17]

In an ancient Chinese version of this invocation, the Scarlet Woman is awakened by the 'soundless' reverberations of specially constructed gongs the vibrations of which operate beneath the threshold of normal audile receptivity. Blavatsky's 'astral bell' acted ▬ a similar principle, but for a different purpose. Where the Chinese used infra-liminal vibration, the Egyptians employed the manipulative techniques of sexo-somniferous magnetization.

The ultimate object of the O.T.O., was—and yet is—twofold: The O.T.O. in the Outer aims at preparing humanity for the next step on its journey towards the awakening of cosmic consciousness. This end it is achieving by producing Initiates who are able to awaken and control the subtle energies of the Fire Snake in the human body. One of the secret methods of achieving this has just been described. By its use the Adept will achieve

[16] *Gate of Dreams*, by Charles Beatty; London, 1972.

[17] *Ibid.*, p. 54.

also the establishment upon earth of the Law of Thelema.[18] On the other hand, the O.T.O. in the Inner aims at using the subtle energies of the Fire Snake for establishing a gate in space through which the extra-terrestrial or cosmic energies may enter in and manifest on earth.

The sex-magical techniques and the astro-sexual tarot of the formula of LAShTAL raise magick to a new level. The formula of the Scarlet Woman—as the gateway *par excellence*[19]—is the means whereby this magick is achieved. After the Fire Snake has been aroused in the basic *chakra* of the priestess, it can be led to any of the power-zones according to the kind of energy required. The ritual impregnation of the woman then ensues and the resulting child becomes the embodiment of the force initially attracted.

Crowley's novel, *Moonchild*,[20] contains an account of a very ancient kind of magical operation designed to bring to birth ■ trans-terrestrial intelligence of lunar origin. A similar formula can be applied to any other planetary or stellar seat of power.

In one of the lectures delivered before the Theosophical Society in 1894, C. W. Leadbeater made the following statement concerning the terrestrial manifestation of non-human intelligences:

> . . . The occasional appearances of very high Adepts from other planets of the solar system and of even more august Visitors from a still greater distance are not referred to,[21] since such matters cannot fitly be described in a paper for general reading; and besides it is practically inconceivable, though of course theoretically possible, that such glorified Beings should ever need to manifest themselves on a plane so low as the astral. If for any reason they should wish to do so, the body appropriate to the plane would be temporarily created out of matter belonging to this planet . . .

[18] This is known technically as the 'establishment of the Kingdom of Ra-Hoor-Khuit', which means the bringing down—or manifestation on earth—of the magical energies represented by the Supernal Triad of the Tree of Life: Kether, Chokmah, Binah, *via* the solar-phallic (i.e. Tiphareth-Yesod) channel of the Central Pillar (*Sushumna*, in oriental systems).

[19] *Babalon*, the type-name of the Scarlet Woman (Cf. Babylon), means literally The Gate of the Sun (i.e. solar-phallic energy).

[20] *Liber 81*. Eighty-one is the number of Witchcraft. This novel has been recently republished by Sphere Books Ltd., London, 1973, and reprinted in the 'Dennis Wheatley Library of the Occult', 1974.

[21] In the said lecture.

Leadbeater then makes a statement which—even from a Theosophist—sounds fantastic:

> . . . there are two other great evolutions which at present share the use of this planet with humanity; but about them it is forbidden to give any particulars at this stage of the proceedings, as it is not apparently intended under ordinary circumstances either that they should be conscious of man's existence or man of theirs. If we ever do come into contact with them it will most probably be on the purely physical plane, for in any case their connection with our astral plane is of the slightest, since the only possibility of their appearance there depends upon an extremely improbable accident in an act of ceremonial magic, which fortunately only ■ few of the most advanced sorcerers know how to perform. Nevertheless, that improbable accident has happened at least once, and may happen again . . .[22]

No Theosophist with whom I have discussed this remarkable statement has been able to offer any clue as to the nature of this magical operation, as to when and where it occurred; nor, to my knowledge, has any explanation of it, satisfactory or otherwise, appeared in works written since the lecture was delivered, although I have seen it quoted, once.[23]

Concerning the last four words of Leadbeater's statement, it is known to me that this operation was performed by Aleister Crowley nearly twenty years after the lecture was delivered. Furthermore, the ceremony involved the type of magick subsumed under the formula of LAShTAL, the magnetization of the Fire Snake and the use of the Scarlet Woman as ■ channel of ingress for extra-terrestrial forces.

The ceremony described in *Moonchild* was based upon an

[22] See Number 24 of the 'Transactions of the London Lodge of the Theosophical Society', April, 1895.

[23] It is paraphrased from Leadbeater's book on the *Astral Plane* (1910) in Lieut.-Colonel Arthur E. Powell's *The Astral Body*, London, 1927, 1954. The paraphrase may be found on p. 169 of the 1954 edition.

ancient Grimoire which treated of the creation of an *homunculus*. This ritual was incorporated into the Secret Instructions of the O.T.O., X°. The Tenth Degree concerns itself with administration and government, and was assumed by Crowley and his predecessors in the Order to apply to the administration or governance of the Order itself. But its real application lies elsewhere, for government, in the specific sense of the Tenth Degree, refers not to any earthly administration but to an extra-terrestrial Seat of Power relating to the plane of Beings about which Leadbeater spoke: a plane from which entities like Aiwaz transmit their influence through highly receptive terrestrial channels such as Crowley.

In *Magick Without Tears*, Crowley expresses the following view:

> My observations of the Universe convinces me that there are beings of intelligence and power of a far higher quality than anything we can conceive of as human; that they are not necessarily based on the cerebral and nervous structures that we know; *and that the one and only chance for mankind to advance as a whole is for individuals to make contact with such Beings.*[24]

The chief protagonist in *Moonchild* is a character named Lisa la Giuffria.[25] This woman is prepared, magically, to incarnate the lunar Intelligence that has been invoked by the ceremony. But the complex web of ritual orbiting round la Giuffria is a blind, a mere device designed to divert the reader's attention from the real focus of influence—Sister Cybele.[26] It is Cybele who gives birth to the Moonchild.

Similarly, Crowley's life also was a great diversion, a magical *lila* designed to throw dust in the eyes of his contemporaries, for the Moonchild *was* brought to birth—'from no expected house'.[27]

[24] Italics by present author.

[25] Based upon Mary d'Este Sturges (Soror Virakam) with whom Crowley wrote *Book 4*, parts I and II (since republished in *Magick*, 1973). Mary d'Este, or Desti, was the friend and *confidante* of Isadora Duncan, who appears in *Moonchild* as 'Lavinia King'.

[26] Based on one of Crowley's Scarlet Women—Laylah (Leila Waddell).

[27] AL. II, 56. No expected 'house' of the heavens, i.e., it was not born through the usual channels.

It is amongst humanity today, though Crowley himself perhaps unaware of the successful accomplishment of the rite. The reason for this is that he may have been looking in the wrong direction, *or dimension*.

Verse 76 of the second chapter of AL begins with a series of numbers and letters that made no sense to Crowley, although he tried many times to interpret it. Both Frater O.P.V. (Mudd) and Frater Achad (Jones) expended a considerable amount of time and qabalistic ingenuity in an attempt to solve the conundrum. There is in this verse a clue, a hint, perhaps even a pointer in the right direction. Crowley was enjoined 'to follow the love of Nu in the star-lit heaven.'[28] Yet it is also expressly stated concerning the qabalistic cypher in question, that 'Thou [i.e. Crowley] knowest it not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it.'[29]

For many years Crowley imagined, understandably, that Frater Achad[30] would be the 'one' to expound it. But this prophecy was not fulfilled. This recondite matter has been introduced here merely to show how complex are the ramifications of the Crowley Cult. Today, as in Crowley's time, even his closest followers do not realize the cosmic scope of the message of AL. Research into the enigmas of this mysterious Book indicates that this verse (II, 76) is more likely to contain a formula relating to basic psycho-magical techniques than any merely personal or historical prophecy. AL is at all times basic, fundamental. In its brief span it comprehends every vital issue relevant to New Aeon magick; no words are wasted, no space allotted to anything that is not directly—even urgently—germane. What more reasonable supposition then than that the hitherto inscrutable conundrum of II, 76 constitutes a cypher relating to specific power-zones of

a AL. II, 76.

[29] AL. I, 55: 'The child of thy bowels, *he* shall behold them. Expect him not from the East, nor from the West! for from no expected house cometh that child . . .'
III, 47: 'And Abrahadabra. It shall be his [i.e. the Beast's] child and that strangely. Let him not seek after this; for thereby alone can he fall from it.'

a Charles Stansfeld Jones (see next chapter). Achad means *one*, or unity.

humanity's magical battery ı the body-mind complex? All tantras, all initiated and esoteric texts, embody formulae only of universal, cosmic, and non-historic significance. Truth is beyond the range of personality. The mystifying series of numbers and 'words' (for so the combination of letters is described) indicates the *chakras* and the *kalas*: the *chakras* relating to the *loci* of the power-zones of the male, the *kalas* to the alchemical secretions or vaginal vibrations of the female. The numbers are not qabalistic cyphers but astro-chemical references; the 'words' relate to the biological secretions referred to in AL as the 'love of Nu in the star-lit heaven'.

The qabalistic value of Nu is 56, the magical key to the production of the *kalas*, for 5 and 6 are the male-female essences forming the eleven rays of the Silver Star. It is worth noting that 76, the number of the verse in question, is the number of ChBIVN, a 'secret' or 'hiding place'; also KHNA, ■ 'priest'; KVN, 'to erect' or 'create' (KVN is also the name of the *pudendum*). These concepts point unequivocally to the hidden, sacred, secret, or sexual nature of the formula. The injunction to the Beast 'to follow the love of Nu in the star-lit heaven, to tell them this glad word', confirms this interpretation. The word *glad* supplies further confirmation. Its numerical equivalent is 38 which, multiplied by 11 (the 5 and the 6), yields 418, the Word of the Aeon! 38 is also the number of GLH, 'to make naked', 'be revealed'; '*manifestation*'. It indicates the primeval mode of revealing the visible word, the *Kheru* of ancient Egypt which denotes the 'true voice'. It is applied to the male when he attains the special powers associated with puberty.

The secret cypher of AL involves the primal Mysteries in a manner that has baffled intensive research, part of the secret having been lost in the mists of time, the other part, concerning subtle energies of the body-mind complex having not yet been fathomed. It is one of the aims of the O.T.O. in the Inner to discover a way of applying this cypher-combination so that it will yield the key to man's conscious intercourse with the denizens of extra-terrestrial and cosmic dimensions.

There is another sense in which the central 'T' of the initials

O.T.O. may be interpreted, a sense that has special reference to Chapter 3, verse 22, of AL:

> I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

Applying this to the O.T.O. glyph we find that the cross—x—or Tau, is the 'visible object of worship', while the two Os, ▬ on each side of the 'T'—here called 'the others'—represent the Beast and the Scarlet Woman, the two eyes of Ra.[31] The Ordeal x, or the Ordeal of the Tau, is the Ordeal of the Cross or *the crossing*. According to Hislop,[32] the Sign of the Cross was at first the emblem of Tammuz,[33] at last it became the emblem of Teitan or Sheitan himself.

> On inquiry, it will actually be found, that while Saturn was the name of the *visible* head, Teitan was the name of the *invisible* head of the beast. Teitan is just the Chaldaean form of Sheitan, the very name by which Satan has been called from time immemorial by the Devil-worshippers of Kurdistan . . .[34]

The Ordeal x, therefore, is the Ordeal wherein the candidate for initiation realizes *within himself* the identity of Shaitan and Osiris. This explains why, in the ancient Mysteries, Osiris was known ▬ *the Black God*. Set, or Shaitan, means the 'black' or 'burnt' one. This Ordeal was undergone in secret because of the sexual nature of the *crossing*, which was enacted between the Beast and the Scarlet Woman. They were typified—in this Ordeal—by an actual beast in congress with a woman. An example of this rite was mentioned by Herodotus.[35] It occurred in Egypt at the Temple of *Het Baint* in the Mendesian Nome of the Goat God. The purpose of the crossing was to produce a

[31] i.e. the Eye of Set and the Eye of Horus.
[32] *The Two Babylons*, by Alexander Hislop, London, 1916.
[33] The Assyrian form of Osiris, god of the dead; Bacchus 'the Lamented One' is the Greek and Roman equivalent.
[34] Hislop, 4th., and popular ed., p. 276.
[35] Volume ii, 46.

non-human being with supernormal powers and intelligence.[36] In the Mysteries, the colour black is synonymous with death, represented by Osiris, and with sex, typified by the ithyphallic Khem (with the Tau erect). Crowley endeavoured to reproduce this rite in his Abbey of Thelema in 1921 when he 'offered the body of BABALON[37] to the Virgin He-Goat; but he refused her'.[38]

The goat is symbolic of reification and therefore, by inference, of the Scarlet Woman whose mythical number—seven—when multiplied by 11 (the number of magick), becomes 77, or *Oz*, which means ■ goat, being 'The Sublime and Supreme Septenary in its mature magical manifestation through matter: as it is written: An He-Goat Also'.[39]

A curious reversal of the rôles of Beast and Woman occurred during the course of Crowley's initiation into the Grade of Magus, 9° = 2□[40]A.·.A.·. He was in New York at the time, and his initiation had been under way for many weeks. Its climax revealed the fact that he had been having magical dealings with various women, all of whom played the part of 'officers' charged by the Secret Chiefs with the task of enabling him to transcend the ordeals necessary to his final acceptance as a fully fledged Magus.

In his *Confessions*, Crowley writes:

[36] In his comment to a passage in *The Vision and the Voice* (*Libe 418*) 16th Aethyr, Crowley observes that 'all mythologies contain the mystery of the woman and the beast as the heart of the cult. Notably, certain tribes on the Terai at this day send their women annually into the jungle, and any half-monkeys that result are worshipped in their temples'. This tradition has its parallels in classical legends, as of Leda and the Swan, Pasiphae and the Bull, Europa and the Serpent, and in biblical lore, Mary and the Dove.

[37] Babalon, the Whore of Babylon, whose number in 156. The curious orthography follows that given in AL. 156 is also the number of Mount Zion and of the City of the Pyramids under the Night of Pan, a title of the Saturnian cosmic power-zone, Binah. See the Tree of Life.

[38] *The Magical Record of the Beast 666*, May 24, 1921 (London, 1973).

[39] *The Book of Lies* (Crowley), Chapter 77.

[40] This is ■ technical term which, as the numbers allotted to the Grade indicate, is connected with the Yesodic power-zone (9), and the supernal Sephira, Chokmah (2), identical with the faculty of Will. These two power-zones—9 and 2—equate with the *Muladhara* and the *Ajna chakras* respectively.

> One further point [with regard to his initiation] must be mentioned, though it sounds so fantastic even to myself that I can scarcely smother a smile. In the ancient ceremonies of the Egyptians the candidate was confronted or guided on his journey by priests wearing the masks of various animals, the traditional character of each serving to indicate the function of its wearer. Quaint as it sounds, I found myself discovering an almost stupefying physical resemblance to divers symbolic animals in those individuals whose influence on me, during their appointed period, was paramount.[41]

There was the Cat, Jane Foster; the Owl, Gerde von Kothek; the Monkey, Ratan Devi;[42] the Snake or Serpent Officer, Apophis, Helen Hollis, and the Scorpion or Dragon, Olun, Marie Röhling neé Lavroff. Of the Cat and the Snake Crowley wrote:

> The Cat was ideally beautiful beyond my dearest dream and her speech was starry with spirituality. The Snake glittered with the loveliness of lust; but she was worn and weary with the disappointment of insatiable desire... A magnetic current was instantly established between the three of us. In the Cat, I saw my ideal incarnate, and even during that first dinner we gave ourselves to each other by that language of limbs whose eloquence escapes the curiosity of fellow guests. It was the more emphatic because we were both aware that the Snake had set herself to encompass me with the coils of her evil intelligence.[43]

The Cat was destined to be the 'mother' of Frater Achad, Crowley's 'magical son', who, in 1917 discovered that the word AL, 31, ▬ the key to *The Book of the Law*. Crowley described Helen Hollis (the Snake), to whom he was to propose marriage, unsuccessfully, five or six years later, ■ 'an actress and a streetwalker'.

He goes on to describe his relationship with the 'animal Officers':

[41] Chapter 81.

[42] Alice 'the Singing Woman', a Yorkshire musician. She was the wife of Ananda Coomaraswamy, joint author with Sister Nivedita of *Myths of the Hindus & Buddhists*, London, 1916, and other works.

[43] *Confessions*, Chapter 81.

> At the beginning of the eighth day [of the initiation] appeared a Monkey and an Owl. Once again I was confronted with the necessity of choosing between two ideas. The Monkey had all the insensate passion, volubility and vanity of the less developed primates. She was a great artist and a great lover; yet in each of these functions she displayed the utmost inanity of conceit. The Owl, on the other hand, was incapable of sublimity and at the same time free from affectation. She was as pleasant and sensible as the Monkey was excruciating and absurd.[44]

Through the Dragon or Scorpion, who was also known as Olun,[45] Crowley got into communication with an extra-terrestrial Intelligence named Amalantrah from whom he received magical instruction that enabled him finally to attain the Grade of Magus.[46]

Other magical officers, also with bestial affinities, were the Dog-headed Anubis, or, simply, the Dog, one Catherine Ann Miller, a Pennsylvania Dutch girl and 'the only member of her family not actually insane';[47] and a 'near-artist of German extraction' named Roddie Minor whose magical mask was that of the Camel, by which name Crowley called her; 'she was physically a magnificent animal'.[48] And last, but by no means least, Leah Hirsig, the Ape of Thoth, who assisted Crowley to the Supreme Attainment, that of Ipsissimus, $10^\circ = 1\square$ A.·.A.·.[49]

With these women Crowley practised a form of sexual magick appropriate to the nature of the animal which they represented; e.g. with Ann Miller, The Dog, he used the mode of congress characteristic of that animal.[50] It is not always easy to determine

■ *Ibid.*

[45] Olun adds up to 156, the number of the Scarlet Woman, Babalon.

[46] See *The Paris and Amalantrah Workings of Aleister Crowley*, (Symonds and Grant), Montréal, 1975.

[47] *Confessions*, Chapter 78.

[48] *Ibid.*

[49] The formula $10^\circ = 1\square$ indicates the identity of Malkuth and Kether, or, in oriental terminology, the realization of the Voidness of both *Sangsara* and *Nirvana*, i.e. the phenomenal, objective world of 'name and form' and the noumenal Reality beneath or beyond it. (Malkuth is the 10th, Kether the 1st, Sephira on the Tree of Life).

[50] See *The Magical Record of the Beast 666*, particularly the Section entitled *Rex de Arte Regia*. (Symonds and Grant), London, 1972; Montréal, 1973.

the formula used because Crowley has left no complete record of these Workings, although many of them are described in detail in his *Magical Record* (q.v.).

In the symbolism of zoösexual esotericism, the Cat denotes the use of the lunar current during the catamenial flow, as does also the Owl—the 'messenger of sorceresses' in the primal African cults.[51] The Snake, with its flattened head and flickering tongue, suggests oral sex and the 'higher forms of cunnilinctus'. The Monkey is ■ glyph of manustupration; while the Dragon or Scorpion presiding as it does over the *genitalia* of the female, denotes ordinary sexual congress.

Crowley had a particular *yen* for the type of activity connected with Scorpio. He says in his *Magical Record*, March 13, 1924:

> Talking of my love for putrefaction. This is the root of my love for the lowest whores, negresses, Olya of the broken nose and so on—up to the Tenth Impurity, the skeleton Leah!

Olya appears in Crowley's novel *The Diary of a Drug Fiend*.[52] Leah is Leah Hirsig, the Scarlet Woman who played ■ prominent part in Crowley's major initiation at Cefalù. He likens her to the Buddhist Meditation on a Skeleton Corpse,[53] from which it may be gathered that necrophilia also played ■ part in his 'love for putrefaction'.

It will be seen, by comparing the zones involved, with those described in Chapters 1 and 2, that they fall into place naturally under apposite zoösexual symbols: viz., the Dog for the anal zone, the Scorpion for the vagina or penis (according to the sex of the operator), the Monkey for the hands, the Snake for the tongue (or zone of the 'word'), and the Owl for the *ajnachakra*,

[51] See Chapter 2. See also, *Aleister Crowley & the Hidden God*, p. 110 for ■ consideration of the symbolism of the Cat.

■ First published by Collins in 1922; republished by Sphere Books Limited, 1972. This novel contains a powerful poem entitled 'Thirst', in which Olya is described. In his personal copy of the novel, Crowley wrote the following note concerning Olya: 'A prostitute—accurately portrayed—whom I loved in Moscow in 1913'.

[53] See *Liber 777*, Table I, Column xxiii: 'The Forty Buddhist Meditations'. The 'Skeleton Corpse' Meditation is listed among them.

the 'seer by night'.[54] All these variations, singly or combined in one working, were used by Crowley to awaken the Fire Snake in the body of the Scarlet Woman.

The Dog-Star, or Star of Set, resumed the formula of the dog, jackal, or desert fox.[55] The dog as a glyph of a particular kind of sexual working has a more than symbolic value for it comports not only anal congress but congress involving retromingency, a rare anatomical peculiarity in Europe although not so rare in oriental and African women.[56]

It is evident from Crowley's Magical Record that he used the formula of the dog in a literal sense. In *Aleister Crowley & the Hidden God*[57] I have shown that the 'unmentionable vessel' referred—in ancient usage—not to the anus but to the vessel of black or red wine that is of lunar origin and the basis of the *vinum sabbati* that separates Jekyll from Hyde.

There is a further refinement of this formula, namely that mentioned above, and the peculiarity in question is one of the magical signs or indications that the woman who bears it is particularly suitable as a Priestess or Scarlet Woman. This fact was known to Adepts of the mediaeval Witch Cult. The so-called 'witch's mark', the 'supernumerary nipple' etc., were fatuous echoes of a once meaningful tradition. Furthermore, the 'familiar spirits' which manifested in bestial form were of similar origin. This is further proved by the Sabbatic symbolism of the 'backward way', or Way of the Black Dog. It is possible that Catherine Ann Miller was thus consecrated to the service of magick in precisely this manner.

In the case of Crowley's initiation into the Grade of Magus, the inversion of the formula of the Beast and the Woman is thus made plain. The zoötypical officers were projections or exteriorized facets of Crowley's magical personality, manifesting in the psychic auras of the women concerned. In other words, they acted as *magical mirrors* into whose depths he projected the

[54] i.e. the faculty of occult vision; the ability to 'see' the unseen.

[55] See pp. 123 and 215. In ancient China the fox was a symbol of the astral plane—with sexual overtones—for the ghost, guide, or *succubus*, often assumed this form.

[56] See p. 71.

[57] See pp. 107, 108.

subconscious atavisms of an entire series of past selves. These manifested in various animal forms, union with which—in the manner consonant with their nature—dissolved and absorbed that particular atavism within himself, thus integrating his human and bestial components. The Adepts of ancient Egypt used this formula, of which the most celebrated and enduring monument is the Sphinx which combines the Woman and the Beast in a single form.

8

Frater Achad and the Cult of Ma-Ion

ONE OF the most interesting cases of magical obsession in recent years concerned Crowley's 'magical son', Frater Achad.[1] A summary of the case is given in *The Magical Revival*, Chapter 9, but its more occult levels can be fathomed only with reference to the Aeon of Ma, or MA-ION, which—according to Achad—commenced on his 62nd birthday: April 2, 1948.

As is well known, Aleister Crowley was the transmitter of a singular message from supra-human dimensions,[2] and Achad was the living embodiment of the proof of it insofar as the part he played in Crowley's life was foretold in the Book several years before they were aware of each other's existence. A detailed account of the matter has been published in Crowley's *Confessions*, and allusions to it abound in various other works by Crowley, both published and unpublished. The other side of the story, that of Frater Achad, who parted ways with Crowley before the nineteen-twenties, has yet to be investigated.

Frater Achad's most important discovery was undoubtedly that the number 31—which in the Chaldaean tongue is written

[1] Charles Robert John Stansfeld Jones, 1886–1950.

[2] *The Book of the Law*. Singular, in the sense that it is probably the only existing document that contains indisputable internal evidence of its trans-human origin.

AL—was the key to *The Book of the Law*.[3] It unlocked many, though by no means all of its obscure passages. Apart from its literary application, 31 had also ■ major qabalistic significance, for thrice 31—93—is *the* key number of the Cult of Thelema. Furthermore, Aiwaz, the name of the Being who communicated the Book to Crowley also has the value of 93, so also does the 'Word of the Law' (i.e. *Thelema*, Will), and the word *Agapé* (love), which is the magical formula of the Aeon of Horus, inaugurated by the transmission of AL in 1904. Ninety-three is, again, the number of the Word which Achad vibrated in 1926 and which he considered to be the True Word of the Aeon; Crowley, according to Achad, having failed to receive a Word from Aiwaz.

The prime function of ■ Magus is the utterance or proclamation of a Word of the Aeon which he inaugurates, a Word containing within itself the entire magical formula of the Aeon. Achad maintained that Thelema was not such a Word, that it was—precisely as described in AL—'the word of the Law', not of the Aeon; and that Abrahadabra also was not the Word, but the Key of the Rituals. This being so, neither Thelema nor Abrahadabra fulfil the requirements exacted by magical tradition.

Frater Achad undoubtedly had a point in that when AL was received by Crowley in 1904, Crowley had not at that time attained to the Grade of Magus, $9^\circ = 2\square^4$ A.·.A.·.. He did not, in fact, do so until eleven years afterwards, i.e. in 1915. It is then not surprising that Crowley could not utter the Word of the Aeon.

With the advent of a New Aeon, ■ new Word has to be uttered; and before it may be uttered it has to be received. A Magus, and none other is able to receive and utter it. This is the occult tradition. Achad's claim, therefore, to have remedied the omission necessarily implies that he considered himself to have attained that Grade in—or before—1926, when he vibrated ALLALA, a Word with the value of 93 (thrice AL, 31), meaning

[3] AL and LA, meaning *God*, and *Not*, respectively. (Note: Chaldaean and Hebrew letters are also numbers, these tongues having no system of numeration apart from the letters which compose their alphabets.)

[4] This technical designation has been explained in Chapter 7, p. 158, note 4.

'God (is) *Not* Not'. This Word, as is evident, comprises in various ways the key word, AL.

But there is another view of the matter which is that in 1904, Crowley, for the three hours during which *The Book of the Law* was being transmitted to him, was exalted magically to the Grade of a Magus for the sole purpose of receiving the Law of Thelema, and, with it, the 'Word'. At least, this is what Crowley claimed although on the quiet he seems to have had his doubts, as will be shown in due course.

In 1906, Crowley attained to the Grade of a Master of the Temple[5] and became what is known in technical magical terminology 'an inhabitant of the City of the Pyramids under the Night of Pan'. This is represented in the A.·.A.·. by the third Sephira, Binah, the cosmic power-zone of Saturn which is the planetary representative of the god Set.[6] In the A.·.A.·., which depends for its existence in the Outer upon ■ strict hierarchy, no grade could be attained, or rather no grade could be *claimed* by an Adept unless the grade immediately preceding his own had been attained by his *chela*.[7] In other words, until Achad had qualified to take Therion's place in the City of the Pyramids, Crowley was not in a position to claim the Grade of Magus and utter a Word. In order for him to be able to do this, Achad had to assume the most serious responsibility which it is possible for any mortal to take upon the Path of Magical Attainment, i.e. he had to take the Oath of the Abyss and successfully cross it.[8] This Achad

[5] A Master of the Temple is designated by the formula $8^\circ = 3\square$ from which it will be understood that the magical energies of Mercury and Saturn (i.e. Thoth and Set) are involved in its attainment. Crowley's initiation into this Grade was ceremonially confirmed in Bou Saada in 1909 when he took the motto V.V.V.V.V. (*Vi Veri Vniversum Vivus Vici* —'by the force of truth, I, while living, have conquered the universe.').

■ Set was the Egyptian form of Pan.

[7] One whom he has prepared to fill the hiatus.

[8] The 'Abyss' separates the World of the Supernals (Kether, Chokmah, Binah) from the remaining seven cosmic power-zones. (See the Tree of Life.) The Oath of the Abyss, which is the Oath of a Master of the Temple, is: 'I swear to interpret every phenomenon ■■ ■ particular dealing of God with my soul'. The Adept has to surrender all, even his 'own' ego, before he can enter the City of the Pyramids, i.e. Binah, the cosmic power-zone of Set-An. (Note: Set and the Mercurial Thoth, or An, was the prototype of Set-an, later Satan—the Opposer or destroyer of the Ego in man.)

achieved, and such was his thoroughness and spiritual integrity that he claimed not only to have taken the plunge for the sake of enabling Crowley to advance to the Grade of Magus, he also claimed that he had remained in the Abyss—with all the horror that this implies—for an entire cycle of Saturn, i.e. 29 years!!![9] Even so, Crowley remained dumb; no Word came to him. Achad wrote, in ■ letter dated 1916: 'Just after he [Crowley] found I had jumped into the Abyss on his account so that he could get his full $9^\circ = 2\square$, which he claimed was due to him, he wrote to me "I'm still *in profundis*. I wrote an essay on God being a Sadist two days ago, and yesterday went through a magical ceremony; but nothing seems to revive me. *I can't learn to wait for the Word properly.* I believe if I could only do that for ten minutes, *the Word would come*".'

But, according to Achad the Word did not come to Crowley, and, in 1926, during a series of Ordeals that continued intermittently right up until 1945, Achad himself received it. During this period he made several attempts at acquainting Therion with the progress of his prolonged initiations, but each time he was repulsed, that is when Crowley bothered to take any notice at all, for he supposed Achad to be still in the throes of his $8^\circ = 3\square$ Ordeal, and consequently paid little heed to Achad's declarations. Crowley's attitude to the situation is on record. In a letter to Frater O.P.V. (Norman Mudd), dated 1925, he wrote:

> I'm treating Achad as in the midst of ■ long ordeal, and so quite blind, although in one aspect $8^\circ = 3\square$. Hence care [should be taken] not to jog his elbow—in the hope he will come through.

It was in 1948—April 2 at 1.11 p.m., to be precise—at Deep Cove, B.C., Canada, that Achad announced the incoming of MA-ION just four months after Crowley's death in England, and 44 years after the advent of the Aeon of Horus which Crowley had announced in 1904. Achad maintained also that April 2, 1948, marked the true beginning of the Aquarian Age. This event had been prophesied by him in his book *Q.B.L., or The Bride's Reception*, privately issued by him in 1922.[10]

[9] From 1916 to 1945.

[10] It has since been re-issued by Samuel Weiser, New York, 1969.

Having found that the Key to *The Book of the Law* was LA, or NOT, symbolized by the goddess Nuit, Achad proceeded to describe her utterance[11] as *Not* Talking. He demonstrates that 'Not talking', or *Alalia* 'refers to that which neither Jesus nor Crowley took into account in their symbolism, viz: The Primitive Ape Man hypothesized by Haeckel, to which the Greek name *Alalus* was given. . . . Such a being was quite incapable of uttering a word. Perhaps it was done through a minister (see AL.I.7)[12] and to one who, while he became a Magus, was unable to utter a Magical Word of his own—the Beast 666. But proper provision was made in *Liber Legis* [*The Book of the Law*] that such a Word should in due time be uttered by the one[13] undergoing the test and ordeals of Initiation set out in *Liber Legis* . . .'

In a sense, Achad was right, yet not in the way that he supposed. The magical reflex of the Aeon of Horus is Hoor-paar-Kraat (Harpocrates), god of Silence, or Speech *in* Silence. The 'minister' of this god is Aiwass. Hoor-paar-Kraat is a particular form of the god Set, and his word is vibrated in silence, as shown elsewhere.[14] This mystery of Set is disclosed in *Liber A'ash vel Capricorni Pneumatici*:[15]

> Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.·.A.·., whose name is Truth.

Achad suggests that the Beast has reference to the Ape rather than to the Lion with which Crowley identified himself, or to the Lamb identified with Christ. Achad cites R. M. Bucke whose book[16] contains a diagram of certain faculties carried over from pre-human phases of consciousness. The later, more developed

[11] The first chapter of *The Book of the Law* is said to contain Nuit's words.

[12] 'Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.'

[13] Achad's motto means 'one', as previously explained; p. 139, note 30.

[14] *Vide infra*: p. 154.

[15] *Magick*, pp. 496–8.

[16] *Cosmic Consciousness*, Dutton, New York, 1901. Achad wrote a long and interesting review of this book. It survives in typescript.

faculties, such as shame, remorse, etc., derive from the anthropoid ape and the dog, the latter being—according to Achad—'the higher and chosen vehicle'. Both these beasts are combined in one image in the cynocephalus or dog-headed ape which played an important part in the Mysteries of ancient Egypt.[17] It is the Kaf Ape, or cynocephalus, that overshadows *The Magician* in Crowley's design of the Tarot Key of that name.[18] The comment on *The Vision and the Voice* quoted on page 142, note 36, is a literal enactment of the magical formula of the eleventh Key of the Tarot (*Lust*), in which the Woman and the Beast are conjoined in symbolic sexual congress. Concerning the anthropoid ape, Achad notes the following passage in Edmond Szekely's *Cosmos, Man and Society*:

> With the appearance of the vertical position (biped) we find two very important changes: progressive disappearance of the pineal bone in man and progressive appearance of the hymen in woman.

Achad uses this point to illuminate the ancient myth-concept of the woman conjoined with the beast symbolized by the eleventh tarot key:

> At the point of natural evolution—according to the Great Purpose when the body of a certain anthropoid ape was fit for it, the *Logos* [i.e. the 'Word'] descended into its flesh, that is into the flesh of an animal incapable of speech . . .
>
> The development of the power to utter the 'Word' must have taken a very long time and much bitter struggle, but when it came, true man lived on earth, and the 'link' died out and is now 'missing'—or in perdition.
>
> At this same point . . . the first anthropoid female ape had formed a hymen, and thus became true virgin. This unusual 'affliction' may have worried her. She therefore 'sat' up on the beast . . . received from him the logos-bestial seed, and in this

[17] See Chapter 3.

[18] The design for this card, executed by Lady Frieda Harris, was rejected by Crowley as being too explicit. It was, however, published on the cover of a brochure describing the Exhibition of Tarot Paintings held at Oxford in 1941. See also *Man, Myth and Magic*, No. 20 for another version of this Key.

sense became the Great Whore who received in her 'cup' the result of fornication in the animal kingdom.[19]

It was thus that the word was *vibrated* in the astro-erotic aether of primal atavisms transforming into man, and not in a merely superficial sense of one historic individual pronouncing a word that adds up to 93 and its qabalistic equivalents.

Crowley *uttered* no word because the Aeon of Horus, being the Aeon of the Beast conjoined with the Woman in the vibrant silence typified by the psycho-sexual formula of Set, has no merely verbal formula. The act itself IS the word, or rather the act creates stresses in the aether that the Adept can mould into any image he wills.

It is in this sense only that we can understand the magical succession of aeons, atavisms, or 'words'. It is in this sense also that we mut fathom Achad's riddles concerning the word of MA-ION, and his abstract interpretation of the *ion*.[20] Achad based his cult of Ma-Ion upon a revelation which he had concerning the last verse of AL, I : 'The Manifestation of Nuit is at an end.' Taking this literally, as Achad took it, the end (that is, both ends) of the word *Ma*nifesta*ion* yields MA-ION, which he claimed to be the true name of the Aeon of Ma or Maät. But, notwithstanding the qabalistic proofs he amasses to establish the formula of Manifestation, the fact implies virtually nothing in terms of practical magick. That he came very near the mark is shown by his observations concerning the word *ion*, which he recognized as a qabalistic synonym for aeon. 'To go', or the function of *going*, was the particular characteristic of the gods of ancient Egypt and it was typified by the ankle-strap, a form of the *crux ansata*. Ion, as a name of Hermes—the god of magick—is identical with Thoth, and therefore with the cynocephalus

[19] Cf. the eleventh Atu—Woman and the Beast Conjoined. *Aleister Crowley & the Hidden God*, Plate 18.

[20] The term Ion, a form of aeon, is a name of Hermes, the Thoth of Egypt whose vehicle was the cynocephalus. In modern physics an ion is 'either of the elements that pass to the poles in electrolysis, a particle of moving matter carrying a unit(ary) charge of positive or negative electricity. From Greek *ion*. neut. part. of *eimi*, go. (Concise Oxford Dictionary.)

which symbolized Thoth as the utterer of the Word *in silence*.[21] Concerning the meaning of *ion* with reference to physics, Achad observed that :

> The electric particle has been broken in this Atomic Age, but Nuit said (before the wording was changed in *Liber Legis*) : 'And the sign shall be my ecstasy, the consciousness of the continuity of existence, *the unfragmentary non-atomic fact* of my unmolestability'.[22] Thus the Virginity of the Aether remains intact, for in it were deposited the spermatic Logoi by the Plenum from the beginning of Manifestation of this finite Universe.

The *daughter* is the virgin-aspect, i.e. that entity that is awakened by the Beast or cynocephalus when he vibrates his 'word'. The daughter too is the 'Crowned and Conquering Child', the daughter-darkness (Nuit), complement of the Son-Sun (Hadit). Thus the Aeon of Ma the daughter runs parallel with the Aeon of Horus, the Son.

Achad discovered the name of the god and the mode of his formula,[23] but he did not apply it, or find it, in the right *word*. That word is not Manifestation, which is meaningless in a context such as this, for all aeons at all times show themselves forth in manifestation; otherwise, of course, they would not be an expression of *kala* (Time); they would remain latent in the eternally potential state of Noumenon—as distinct from the dynamic or active state of manifest appearances, i.e. phenomena.

The Word which does satisfy more than theoretical and qabalistic requirements and which does, in fact, contain a magical formula of the highest potency, is the word SECRE-

[21] The ape was the primal 'speaker', before speech had been evolved.

[22] Achad is wrong here. If the reader will consult the photo-facsimile copy of the original manuscript of AL it will be seen that the correct reading was 'the unfragmentary non-atomic fact of my universality'. See *Magical & Philosophical Commentaries on The Book of the Law* (93 Publishing, Montréal, 1974) where the facsimile of AL appears, in its entirety. See particularly p. 10, and p. 111 for Crowley's explanation as to why the change was made.

[23] i.e. Manifestation by means of the daughter, Ma, conjoined with the Word of the Ion (*Alalus*, or cynocephalus). But he did not—perhaps he dared not—follow the clue to its logical conclusion. See remarks on the formula of IHVH (Father-Mother-Son-Daughter), p. 158 *et seq.*, *infra*.

TION; and the *secret ion* is indeed the manifestation of Nuit, and it is truly 'at an end', not only in the sense that it terminates the word (i.e. secret-ion), but also in the sense that it is latent in the end (tail) of the Goddess as the ultimate *kala* or manifestation.

The word 'secret' is mentioned 21 times in AL, and 'not only in the English', for it appears also in a hidden or qabalistic form. What is of importance, however, is that the English word 'secretion' has the qabalistic value of 365, which is the number of a full cycle of manifestation,[24] symbolized by the year of 365 days or parts. This is the full manifestation of the Circle of Time, as the Circle of 360° is that of Space, the five days being—as previously explained[25]—the especial degrees of the Goddess and of her *mechanism of manifestation*.

Crowley had an inkling of this interpretation of the word 'secret'. In a letter to Frater O.P.V., dated 30 October, 1923, he writes: 'I doubt whether the word 'secret' is used in AL in its vulgar sense. I assimilate it to ideas in *secretion*.' This in fact is the meaning of the word and the meaning that Frater Achad came so near to discovering.

It is probable that, had it not been for Achad's marked antipathy to AL in every way other than that in which it proved him to be the 'child' which it prophesied, and, as he thought, the magical heir of the Beast, he might have been able to see beyond the personal implications of these Mysteries. But Achad was perpetually historifying and personalizing the Mysteries, and such was his obsession of identity with the 'child' prophesied in the Book, that he saw himself in the light of a new Messiah potent to redeem man from the calamities of the Aeon of Horus which he read into the text, and which—to judge from his private correspondence—he attributed to the baleful machinations of Aiwass.

Achad's mania for reversing everything led to his turning upside down the Tree of Life itself![26] He considered the traditional order of the Paths to have been rendered obsolete by the onset of the new aeon of Ma or Maat, which he announced in 1948.

[24] See Chapter 1, p. 13; Chapter 4, p. 81.
[25] See previous note.
[26] See *The Anatomy of the Body of God*, and *Q.B.L.*, by Father Achad.

Crowley alludes with sarcasm to Achad's new arrangement of the Paths in *Magick*.[27] In similar fashion Achad reverted to Malkuth, 1° = 10□[28] after he had aspired to Kether, 10° = 1□[29] when he had successfully transcended the Ordeal of the Abyss. In like manner, he reversed his motto V.I.O.O.I.V.,[30] to O.I.V.V.I.O., and used the same technique of reversal or reflection with the word AL (God), which he then saw as LA (Not), which in this particular case proved infinitely productive when applied to *The Book of the Law*.[31] Through the technique of reversal he discovered his 'Word'—ALLALA.

In a spate of hate against Crowley, Frater Achad wrote to an ex-disciple of the Beast:

> The final Word, of course, meaning 'God is *Not* Not' [ALLALA = 93] simply goes to show that AL SHADAI[32] is not to be played with by such fools as deny Him and try to set up in His place ■ '93' such as Aiwaz. He [i.e. AL SHADAI] lets Nature testify to the fact in no uncertain terms [*vide infra*], and Achad in writing repudiate the Satanic forces. Thus, we may hope, the situation is now cleared up to the final discomforture of the enemy of mankind which has caused so much trouble since the beginning of this century. This dirty black magical bunch needs thoroughly to be smoked out—but that does not lie in human hands; we are mere witnesses and recorders of observable facts.

The reference to Nature testifying in 'no uncertain terms' concerned various meteorological phenomena which had resulted in fierce storms over British Columbia, near the place of Achad's

[27] P. 147.
■ The lowest Sephira, typifying the sphere of mundane consciousness.
[29] The highest Sephira, typifying the Sphere of Cosmic Consciousness.
[30] *Unus In Omnibus Omnia In Uno*, 'One in All, All in One'.
[31] Another important result of reversal involved the number of Achad's motto—AChD = 13—which becomes 31 by reflection. The series of numbers from 13 to 31, inclusive, total 418, the number of Abrahadabra, the Great Work.
[32] The Chaldaean form of the god Set. Achad made an important discovery when he discovered that the name of 'The Lord initiating'—the Candidate in the New Aeon, Hoor = 345—is equivalent to AL ShDI (Al Shadai), also 345. 'The Lord Initiating', i.e. Hoor, therefore equates with the god Set. (See *The Book of the Law*, II, 49.)

residence. He noted that during the major phases of his Initiation, particularly in 1917, 1935 and 1948, a place named Chilliwack had seemed to be the focus of hurricanes that twisted and turned around it, reminiscent of the cosmic disturbances described by H. P. Lovecraft and the freak meteorological phenomena recorded by Charles Fort.[33]

It was during one of Achad's major initiations that the mechanism of reversal first occurred to him. He describes the experience in *Liber 31*,[34] the Book in which he first made known the Key to *Liber AL*:

> The English language [alphabet] seemed to rush back to the beginning, and *reversed* as Hebrew which is written the other way, and this was a great mystery . . .

Achad travelled back in space-time until:

> Suddenly A NEW CREATION. He had reached the Beginning and out of the old elements he had witnessed on his return to the Source, was formed a new design, the same material, but in a different Order.

'The same material, but in a different Order'; this describes precisely the relationship of Achad's cult of Ma-Ion to that of Crowley's Cult of Thelema; not a new creation but a re-arrangement of that which already existed.

The doctrines underlying the Cult of Ma-Ion rest upon the magical formula of IHVH, or Tetragrammaton, the Fourfold Name. In order to understand this formula it is necessary to have grasped the significance of the Egyptian god-forms of Isis, Osiris, Horus, and Set, whence it will be seen that there are various interpretations of Tetragrammaton.[35]

Interpreting it microcosmically, as Crowley did, it assumes a sexual significance. Interpreted macrocosmically, it involves the transformation of body into spirit, *and the further manifestation*

[33] See *The Book of the Damned*, *Lost Worlds*, etc., by Charles Fort.

[34] First published in *Sothis*, a magazine of the New Aeon edited by Bailey, Magee, and Hall, London. 1974. Volume I. No. 3.

[35] See *Aleister Crowley & the Hidden God*, Chapter 10.

of spirit in matter. Taking the macrocosmic formula first, its mechanics are as follows: Isis is the body of earth, or matter. Upon its death it transforms into the mummy, symbol of Osiris: the spirit-body in Amenta. The Egyptians maintained that the first part of the mummy to revive after death was the phallus, meaning by this that the solar-phallic, the creative force or 'spirit', ascended from Amenta, and the Osiris was transformed into his eternal image, double, or son—*Har* (i.e. Horus, the child). Whereas Osiris is the soul or double in the Amenta, Horus is the Creative Spirit exalted or resurrected *in the spirit world*, or in everlastingly repeating cycles of time. Horus, the child, remains in the spirit world until a further process—the process of reincarnation or re-manifestation in matter—occurs. This constitutes the 'second coming', or birth of the child in matter, symbolized by Set, the twin-brother or double of Horus. *Har* or *Hor* means 'child', that is to say it is the *spirit* of Osiris as reproduced in the spirit world, and the true name of that child is Set, represented by the Egyptians as the star Sothis which was the Light in Darkness and the manifestor, not of Osiris the father, but of Isis, the Mother. The Hebrews represented this magical process by the sacred name IHVH, a name or 'word' which they were forbidden to utter. It may be understood best as a sexual formula. The initial I, or *yod*, is the secret seed latent in the body (Isis); *Hé*, or H, is the matrix or receptacle of the seed communicated to it by the act of copulation represented by V, or *Vau*, the Son; i.e. Set, who 'formulated his father and made fertile his mother'. The resultant manifestation is represented by the final *Hé*—the *daughter*—who manifests again the original body (Isis-Nuit), *plus the spiritual experience that it has gathered in the process.*

The earlier expression of this formula was threefold, for the Egyptians omitted the final phase of manifestation and left the spirit in its own realm. This was the formula IAO. I (Isis) which represents the body which has to undergo death (the 'A' or Apophis stage), before it can achieve the 'eternal' state of O (Osiris), the mummy stage.[36]

The deities Isis, Osiris, Horus, relate to two different

[36] Cf. Austin Spare's formula of the Death Posture. (See *The Magical Revival*, Chapter 11).

dimensions and care must be taken to keep the symbolism of the planes distinct. Isis, being matter or nature, represents Time; Osiris, the mummy, represents Eternity (i.e. Timelessness). But Isis (as Nuit) also represents Space, and Osiris (as mummy) represents Duration. It is the identity of space-time,[37] or its realization, that generates the consciousness that illumines the 'universe', and shows it to be phenomenal—a mere appearance *in* consciousness —because there is then no *subject* in relation to which any *object* can exist. This mystical interpretation is analogous to that of Cha'an Buddhism wherein mountains and streams are first seen ▬ objective facts; then not seen at all;[38] then seen again ▬ mountains and streams; not as such *in themselves*, but as appearances in consciousness. In the blank interim an initiation has occurred, analogous to that which occurs in the Apophis stage of the Egyptian formula of IAO. It is this void, or blankness, that must be illumined before the *New* Isis, the Daughter, the newly created and ever virgin vision of non-objectivity may be apprehended. This is that into which the formula of Set-Horus ultimately resolves itself.

The appearance of the daughter is not to be confused with the re-appearance of the original 'mother', the body that initiated the process. Frater Achad realized the nature of this formula in a technical sense as applying to the Initiate and his work in the Temple, but he confused the issue by making of it ▪ macrocosmic formula and hailing the cosmic appearance of the daughter, when he announced the advent of Ma, or Maat. The Aeon of Horus is a *transitional* phase in this process of regeneration which will not pass into its manifest phase until humanity has transcended the ordeal of physical death by the cultivation of continuous consciousness.

To recapitulate: I (the seed); H primal (the matrix); V (the act); H final (the *ma*nifestat*ion*). This interpretation of Tetragrammaton reveals the identity of the Death Posture with that

[37] i.e. the identity of matter (Isis), and spirit (Osiris), which, when realized, leads on to the apprehension of the 'child'—Ra-Hoor-Khuit—as Total Consciousness.

[38] As in Samadhi, 'death' or 'forgetfulness'. Cf. Spare's formula of attainment through absent-mindedness.

of the mummy, the first part of which to revive is the Creative Spirit, the *Har* or Son whose name is Set—the son of the mother Isis, or Nuit. His re-emergence from Amenta *in the flesh* is symbolized by the advent of the daughter, the reflection or *manifestation* of the Mother. The great mystery is that there is no male component at all in the entire process, for the apparent action of copulation by the son-sun is merely a stimulation of the *kalas* or essences concealed in the matrix, the woman. Nevertheless, the process does not imply a reversion to the pre-solar or stellar tradition, because the middle or solar phase was an *illusory* phase, and a veil of confusion was thrown over the process by a misinterpretation of the nature of Osiris. The mummy when stretched out horizontally symbolizes the Osiris active in Amenta; but when the mummy is upright, erect, i.e. when that stage of the formula was reached where the priests stood the mummy up on end,[39] the soul became the spirit, *har* or child, who was exalted to the place of enlightenment. It did not reincarnate, but used the mummy as a physical base when it 'took its pleasure among the living'. With the change of Aeon, however, the Osiris transformed into the Horus, or child, and suffered ▬ break of continuity in death[40] and was able therefore to assume ▪ completely new body for its manifestation upon earth. Hence, in this Aeon of Horus there are infinitely more mortal bodies upon earth than ever there were in the preceding aeons.

When the Aeon of Ma supersedes the present aeon of the 'child' (or continual re-manifestation), man will have achieved ▪ state of biune sexuality represented—not as previously by the androgynous deities such as Zeus Arrhenothelus, Baphomet, Bacchus Diphues, but—as the New Isis, the daughter or reflection of the Mother (Maat). Then only will occur the apotheosis of the cults of the Shadow.

There is thus no masculine element in creation, the only sun, son, or male, being the Light of Consciousness itself.[41] The

[39] Note that this twofold process produces the image of the Cross, or *crossing over* into the spirit world. See Chapter 2.

[40] No false forgetfulness during the assumption of the Death Posture.

[41] The LVX of the Gnosis.

Vaishnavs of India are the only ones—to my knowledge—to have expressed this conception precisely in their doctrine of Krishna (Consciousness) as the sole 'masculine' element in a play (*lila*) of forces that are entirely 'feminine', and therefore phenomenal, receptive of His Light alone. He is *the sole subject of all objects*. Krishna himself is the Dark One, Set, the 'son' of the Mother.

Frater Achad, who discovered 'the key of it all' formulated—in his way—this pattern of aeonic development, but he erred insofar as he telescoped the process *in time*, and imagined he had thereby accelerated human evolution and established solar consciousness on earth. Because he had understood a part of the Mystery in and through his own initiations he made the mistake of supposing that humanity ■ a whole was ready for—or had actually made—the transition. Certain disciples of Achad claim that a similar transition to this stage has been reached, or that it is imminent, and they have tried to connect the higher degrees of the O.T.O. with the process. But they have not understood that these degrees are specifically microcosmic, and that the O.T.O., like *The Book of the Law*, applies to the transitional phase of the formula alone.

In Chapter 4 of *Aleister Crowley & the Hidden God* it is shown that the Aeon of Horus refers to the formula of Disintegration, Analysis, the transitional stage that precedes the Aeon of Maat where the final re-integration or synthesis will occur. And in chapter 5 of that book the reader will see that 'Whereas the A.·.A.·.[42] provides for the ultimate and eternal aspects of spiritual evolution during the major cosmic cycles, the O.T.O. is concerned exclusively with the lesser, aeonic cycle; that of Horus, and its magical formula—LAShTAL.' It has already been shown how Frater Achad interpreted the AL and LA phases of this formula of ShT (Set).

The Aeon of Horus is truly a *secret ion*, and 'The Manifestation of Nuit' is truly 'at an end', as Achad discovered; but it was not in the word 'Manifestation' but in the word Secretion that the ultimate ion or *end-kala* was concealed by Aiwass—'& not only in the English'. It is interesting to note that in Hebrew, the word *svd* (*sod*) means 'secret', and that the ninth Sephira—Yesod—is the Place of the Ultimate Secret ion, or *Kala*. Yesod is the Sphere of the Moon and the secret sanctuary of the Yezidi of Mesopotamia who adored Set under the form of Zivo or Aiwaz. OIVZ (Aiwaz) and ZIVO are identical as 93.

[42] i.e. The Order of the Silver Star (*Argenteum Astrum*).

The Aeons of the Mother (Isis), and of the Father (Osiris), have given way to the Aeon of the Crowned and Conquering Child: Horus in one phase, Set in another. The formula of Horus is Ra-Hoor-Khuit; that of Set, Hoor-paar-Kraat, whose 'minister' is Aiwaz (Zivo). Horus and Osiris are one; Set and Nuit are one. The product of these twin forces is a certain secret *ion* that will prove to be the manifestation of Nuit, which will occur 'at an end' (of Time). Time is a synonym of Kali, the ultimate *kala*, the 'ion' at an end, which culminates as the 16th or last digit of the Moon. This *ion* will manifest as the Daughter, the New Isis (Nu-Isis[43])—'the blue-lidded daughter of Sunset' mentioned in AL.[44]

The adumbration of this perhaps not so far-distant *ion*, or aeon, of Maat, may be sensed in the ideas now manifesting behind what is popularly referred to as the Woman's Liberation Movement, for it is woman who contains within her body-mind complex the true *kalas*, *ions*, or *aeons*, and she alone can *manifest* them—once she has been impregnated, in a magical sense, by the Priest of Horus. This was adumbrated in the *Book of Revelation* in the symbolism of the Woman clothed with the Sun, having the *moon at her feet*.[45]

But for all Achad's claims that the Ordeals and Initiations had been successfully transcended by him, that the 'Word' had been uttered by him, and that the baleful current of Aiwass had been repelled by his superior Attainment, both he and his Cult of Ma-Ion seemed to have been founded on hollow ground. Instead of revealing a practical key to the Mysteries of AL, he

[43] See *Aleister Crowley & the Hidden God*, Chapter 10.

■ AL. I, 64.

[45] Cf. 'The Manifestation of Nuit is *at an end*'; the feet, in this case, symbolizing the 'end' or ultimate *ion*. See explanation of 'feet' symbolism, *Aleister Crowley & the Hidden God*, Chapter 10, note 24.

punned and played with qabalistic cyphers that boil down to nothing at all.

If one subtracts from Frater Achad and his writings the Cult of Thelema, the Aeon of Horus, all that Crowley was at pains to record and preserve of magical ordeals, visions, and communications with extra-terrestrial entities, there remains not even the 'Magical Child' of the Beast who was unable to utter a 'Word'!

9

The Cult of the Black Snake (La Couleuvre Noire)–I

WITH MICHAEL Bertiaux,[1] the Voodoo-Gnostic Master of the Cult of *La Couleuvre Noire,* we step into the heavily charged atmosphere that lingers on in the wake of the Mages of the French Decadence. The *revenants* of the Decadence live on, and their present-day equivalents in downtown Chicago are stalked by the shades of Joseph Péladan, Stanislas de Guaita, Pierre Vintras, J-K. Huysmans, and the sinister original of Canon Docre[2]—the Abbé Boullan—with whom Bertiaux claims to be in direct astral communication. Yet this atmosphere of nostalgia surrounding *The Monastery of the Seven Rays,* which Bertiaux also directs, is redolent not only of the strange and diabolical rites performed by a Gaufridi, or by a Guibourg when he wove the sinister spells to which the evil fascination of Madame Montespan added its bouquet of morbid loveliness, but of a more vital and elemental power that enhances to its highest pitch the aetiolated atmosphere of the Decadence. I refer to the monstrous shadows conjured by the New England enchanter, Howard Phillips Lovecraft,[3] for Michael Bertiaux claims to have established contact

[1] Born Chicago, Illinois, 1935.

[2] He features in *Là-Bas,* the novel by J-K. Huysmans based on the author's actual experience of the darker byways of occultism. See also p. 174, note 22, *infra.*

[3] 1890–1937. See p. 186, note 14.

with the 'Deep Ones', the fearful haunters of Outer Spaces that Lovecraft has brought so close to earth in his terrifying fictions.

The lair of the Black Snake is not so easy of access as was that of the Beast 666. To meet the Beast, the *chela* had merely to set sail for Cefalù, and, if he dared, visit the Abbey of Thelema in the vicinity of the turbulent bay dominated by the 'Lion Rock'. The headquarters of the Black Snake Cult, though situated in one of the busiest cities of the new world is directed from Leogane (Haïti), the inner power-zone of the dark mysteries of which Michael Bertiaux is the Chief Adept.

In characteristically Chicago style the aspirant learns his first lessons by means of ■ correspondence course which takes more than five years to complete, but which, unlike most courses of this nature, offers magical knowledge far beyond the scope of any that is retailed by so many 'occult' fraternities having a superficial resemblance to *The Monastery of the Seven Rays*, which is itself but the Outer Court of the Black Snake Cult. The Monastery is a cell of the O.T.O.A., or *Ordo Templi Orientis Antiqua*, which has incorporated in its teachings the magical doctrines of Aleister Crowley. On the 15 August, 1973, the O.T.O.A. linked itself on the inner planes to the 93 Current and announced its official acceptance of the Law of Do What Thou Wilt. It celebrated this occasion by abrogating its previous rule of not admitting women to the higher degrees.

Michael Bertiaux, who is one of the Chief Adepts of the O.T.O.A., *The Monastery of the Seven Rays*, and High Priest of the Cult of the Black Snake is undoubtedly one of the most colourful and creative of contemporary occultists. His Course of Instruction begins with the occult maxim: 'That which is beyond is within, just as that which is within is beyond' and it is delivered in a style curiously reminiscent of Jiddu Krishnamurti's. Krishnamurti, the 'moonchild' of Besant and Leadbeater was the proof of the magical efficacy of the Theosophical Society; he stood in much the same relation to that Society as did Crowley to the Golden Dawn; they were, in each case, the one thing of real worth that these societies produced. But there the analogy ends, for whereas Krishnamurti and Crowley were, in their respective spheres, bound by the formula of their racial heritage,

Michael Bertiaux is a combination of white and black which meet in him to produce a far-flung and original system of creative occultism.

Since this book, like its two predecessors,[4] treats of man's exploration of little known regions of consciousness and of his traffic with extra-terrestrial entities, Bertiaux's conception of the daemon Choronzon has particular interest and relevance for votaries of the Black Snake. Choronzon, as the guardian of the gate *between* the known universe and the unknown universe—A and B—equates with ideas shared by all cults of the Shadow which, without exception, utilize this concept in one way or another. The Petro rites of Voodoo, for instance, invoke the *loa* by off-beat rhythms existing *between* those which are vibrated in the Rada ceremonies; they lurk, so as to say, in the interstices or voids which separate light and dark, day and night. The formula evolved by Austin Spare for re-activating ancient atavisms involves the use of such 'inbetweenness concepts',[5] and H. P. Lovecraft hints at the existence of non-human beings that tread the deeps of space *between* the stars.

Historically speaking, Dr John Dee (1527-1608) was the first to leave any detailed account of human traffic with denizens of the dimensionless gaps between universes. Three centuries later Crowley evoked one of these entities from the Abyss, and it is far more likely that this encounter caused more trouble in his magical life than that which resulted from his traffic with Abramelin demons—as some have supposed. Bertiaux describes this Abyss as 'the icy realms of nothingness called the "Meon" '. This gulf is the cosmic analogy, in terms of infinity, endurance, and remoteness, of the infinitesimally near and the infinitely fleeting: the finest, and normally imperceptible gap between thoughts that yields to hypersensitive awareness, a sudden insight into the real substratum of Being. This only is Reality, the sole Reality, and it is Non-Being—the noumenal source from which arises the world of appearances.

Crowley understood Choronzon as embodying terrific energies

[4] *The Magical Revival* (1972) and *Aleister Crowley & the Hidden God* (1973).

■ The term is Spare's. See last chapter.

of cosmic chaos; a contradictory entity that reduces every concept with which it is brought into contact to its own indescribable state of amorphous and fluid nothingness. It was characteristic of Crowley that he regarded this force as being basically one of confusion, dispersion, lack of control; and Sir Edward Kelley before him had called it 'that mighty devil Choronzon'. Bertiaux, on the other hand, sees Choronzon as the guardian of the passage between the world of being and the world of non-being, treating it accordingly as a mathematico-magical system of dynamic *negation* rather than as a positive force of disruption.

This interpretation approximates closely to that suggested by Lovecraft who does not, however, mention Choronzon specifically, but who refers to inhabitants of spaceless dimensions between universal systems. But long anterior to these views, predating those even of Dr Dee, the Chinese Ch'an Adepts were aware of this Choronzonic guardian of the realm of non-being as a meditational experience of ego-less awareness, for being and non-being are interdependent counterparts and as such have validity only for consciousness limited to a subject, or ego. This interpretation, although relieving the concept of any moral stigma deprives it of none of the essential horror that awareness of pure Nothingness must necessarily evoke in minds not already dissolved in cosmic consciousness. In Ch'an, the magical construction is altogether and quite naturally absent for Ch'an is a mystical cult and beyond all categories of mentation.

Michael Bertiaux has evolved an interpretation that seems to fall precisely between these two, partaking of both yet representing neither. He has developed a magical means of *meon* control which makes him the first to found a Cult of Choronzon aligned with, if not actually based upon, the occult principles formulated by H. P. Lovecraft. Lovecraft used fiction to project concepts of reality that were, in his day, considered too fantastic for presentation in any other medium. Bertiaux, today, has no qualms in translating Choronzonic values from realms of fantasy to dimensions of 'metamathematical reality', a move that is perfectly legitimate in an age such as ours in which a prominent physicist[6] can say: 'Consciousness is never experienced in the

[6] Erwin Schrödinger.

plural, only in the singular.' This implies that nothing at all—not even *non-being*— exists outside the mind.

The magical focus of this power emanating from 'regions of metacosmic darkness' is located in the pathless abyss at a centre known as *Daäth.*[7] This is sometimes called the 'false *Sephira*'; it is the *eleventh* power-zone on the Tree of Life. Eleven is the number of the *Qliphoth*—the 'World of Shells'—which is inhabited by the 'Shadows of Darkness'; it is the gateway of egress to the outer spaces beyond, or behind, the Tree itself. Adepts of the Black Snake Cult have trodden this 'secret pathway down the back of the Tree, which is very important for Magical Creation'. *Daäth,* meaning Knowledge, is symbolized by the Eighth Head of the Stooping Dragon which was raised up when the Tree of Life was shattered.[8] It is perhaps significant that the number of *Daäth,* 474, when added to that of Choronzon, 333,[9] produces 807, the number *between* 806 (Thoth) and 808 (The Brazen Serpent), the magical interpretation of which is that the formula of the Fire Snake and of the God Set (Thoth) is activated by the evocation of Choronzon. This in turn opens the gateway to extra-cosmic influences.

The ascent of the Tree of Life is achieved by 'rising on the planes' until consciousness is merged with the Highest (i.e. Kether). In order to reify this state in Malkuth[10] the process has to be reversed and the Tree descended *via* the *back* of the Middle Pillar. This is equivalent to the *viparîta karaunia*[11] discussed in Chapters 4 and 5, in connection with the Kaula Circle. Similarly, the Fire Snake rises up the spinal canal, the Middle Pillar, gathering the magical consciousness of the *chakras* which it passes on its ascent. The Mystic retains consciousness in the *Brahmandhra,*[12] but the Magician brings it down again to

[7] See the Tree of Life.

[8] In his comment to the Tenth Aethyr, *Liber 418,* Crowley writes: 'The doctrine of the 'Fall' and the 'Stooping Dragon' must be studied carefully. *The Equinox*, vol. I, nos. 8 and 3, has much information, with diagrams . . . See also *Liber 777.*'

[9] See p. 172.

[10] i.e. in order to 'earth' magical consciousness.

[11] Retroversion of the senses.

[12] Topmost *chakra,* at the region of the cranial suture.

earth.[13] It is the formula of Prometheus, who brought down fire from heaven in the *narthex* or hollow tube.[14] Thus also the Tantric Adept brings down the Light to manifest in *Maya*—the shadow-world of illusory images.

As the Tantric discovers magical powers at each power-zone illumined by the upward march of the Fire Snake, so the Magician assumes the god-forms appropriate to each *Sephira* as he rises on the planes of the Tree of Life. The god-forms are usually associated with the animal-headed deities of antiquity. In this way, atavisms or pre-human powers manifest in the magician who experiences and actualizes, in the astral world, the powers and energies possessed by the animals in question. Adepts of the Black Snake Cult refer to this process as the *Mystere Lycanthropique,* and it constitutes one of the *points chaud* (hot points) connected with Tantra and Voodoo. *Mystere Lycanthropique* is also the 'Mystery of the Red Temple' of Atlantean Magic in its first form, its second form being that of *L'Ataviqier,* which has—as the name suggests—affinities with Spare's formula of Atavistic Resurgence.

The Secret Pathway through the realms of the *qliphoth* at the back of the Tree follows the downward path and comports the assumption of animal forms which correspond to the 'gods' of the qabalistic system. This is a valid explanation of the *were-animal* and its relation to pre-human atavisms.

The Cult of the Black Snake is based upon Tantra and Voodoo. Concerning Tantra, 'it is a system which is based upon the building up of a state of fearlessness in the magician or yogin. It is supposed to partake of sexual elements . . .' As shown in Chapter 4, fearlessness is the attribute of the *Bhairavas,* who achieve it by the imbibition of magically prepared elixirs which bi-sexualise the human body, making it self-generative and complete, as are the highest gods. Tantra and Vodoo are said to be derived from 'the older Atlantean magic of the Red Temple', with elements of the Atlantean 'Black Temple' work. The 'Red Temple' work involves the invocation of the Fire Snake, which is the basic formula of Tantra, whereas 'Black Temple' work comports *'les*

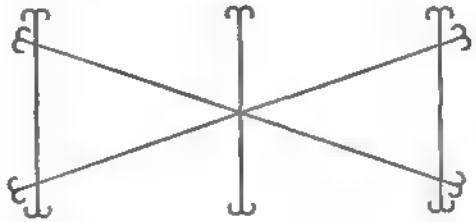
[13] Malkuth-Muladhara.

[14] The Middle Pillar, Spinal Column, or *Sushumna-nadi.*

cultes des morte', with a formula similar to that of the Death Posture developed by Austin Osman Spare in *Zos Kia Cultus,*[15] plus the *'Mystere du Zombeeisme.*[16]

The two *points chauds*—sex-magic (Tantra) and death-rites (Voodoo)—are assimilated to the Cult of the Black Snake by Michael Bertiaux who, with his 'fiends and fiendesses', expounds today the Mysteries of Choronzon.

The astral lycanthropy of the Black Snake Cult involves not only the secret pathways of the qliphoth but a degree of willed astral projection designated the *Voltigeurs,* whereby all the paths of the back-side of the Tree are traversed in ■ jump. The secret of the Pathway of the Leapers or Jumpers is woven into the *vever* of the Marassas or Twins.[17] "The Three columns[18] are given in that design, with the centre [column] as the post of unity. In my own work I have crossed these three columns with the crossed *baton* of the magical Saturn, or Guéde Nibho, so as to produce the model for the pathways of the *voltigeurs,* as well as the pathways for the secret schools of Voudoo initiation."[19] This gives us the 'complete magical diagram' of Voodoo initiation:



[15] *The Magical Revival,* Chapter 11.

[16] The Mystery of Zombeism also derives from the 'Black Temple' of Atlantis, and in it also is assumed the god-form of the animal-man or *were-animal*; in this case that of the god-form of Carrefour or Carfax, god of the dead.

[17] The formula of the Twins is fundamental in the primal African Cults. It was continued in Egypt as the Set-Horus complex. The Sign of the Twins (Gemini) has particular reference to the New Aeon. In *The Cosmic Doctrine,* p. 147, Dion Fortune observes: 'Bear in mind . . . the Sign of Gemini, for the Forces signified by that Sign influenced Atlantis and will influence Earth again later in the present age.'

[18] The Three Pillars of the Tree of Life.

[19] Michael Bertiaux. (Note: Voudoo is spelt thus by Bertiaux to distinguish it from the traditional kind.)

The magical order or hierarchy on the back of the Tree is under the aegis of Choronzon, the Lord of the Downward Path and the Guardian of the Pylon of Daäth. The number 333 (Choronzon) is also that of the Jackal or Fox (ShGL), the hieroglyph of Shaitan-Aiwass whom Crowley invoked as the Supreme Daemon of Thelema (Will). Daäth means 'knowledge' in the sense in which the term is used in the biblical allegory of the 'Fall'; the 'knowledge' that opened man's eyes to the creative nature of the solar-phallic power within him, in its special relationship to the woman who is the outer manifestation of the power (*shakti*). This pylon (Daäth) is the Door to the Back of the Tree, and its planetary representative is Uranus which is also the door to the sexual magic of Set or Shaitan, as it is practised in the eleventh degree of the O.T.O.[20]

The use of the backward paths of the Tree and the evocation of the Shadows are fraught with danger because, as noted, the *qliphoth* haunt those paths, many of which are dead-ends and without egress. To be trapped in any of them is to surrender one's consciousness to the most baleful influences that a magician is ever likely to encounter. Madness and death claim those who stray into them. Also, being without outlet, if force is directed along these paths it recoils inevitably upon the magician like a boomerang charged with the additional force of the evil influences which it has gathered in its flight.

Notwithstanding the unavoidable and constant danger of over-simplifying these complex and occult matters, it may be suggested that whereas the ordinary aspect of the Tree of Life represents the Magician in relation to his present and future powers, the reverse of the Tree typifies pre-human and extra-human influences that impinge upon his consciousness *via* the pylon of Daäth. A minimum of these influences seep, so to speak, into the front of the Tree, but when the operator passes beyond the Gate of the Eleventh Power-zone he automatically invokes

[20] As explained in *Aleister Crowley & the Hidden God* (Chapter 7), the XI° does not necessarily comport the use of homosexual formulae; on the contrary, it involves the use of the *yoni* in its lunar phase, and of that 'other eye', *ayin* or *yoni*, that is known to initiates of the Ophidian Current as the 'Eye of Set'.

Choronzon and becomes exposed to the full onslaught of atavistic powers.

The *Mystere Lycanthropique* involves the assumption of the form of a wolf (or some other predatory animal) on the astral plane. Adepts of the Black Snake Cult explain the reason for this transformation in terms of a need of regaining periodically the contents of the subconsciousness lost or suppressed during man's transition from the animal kingdom to the world of humans. Rather than classifying the two aspects of the Tree as 'good' and 'evil', Black Snake Cultists adopt a New Aeon attitude and regard the Sephirotic aspects of the front of the Tree as 'positive', and the Qliphotic aspects of the backward paths as 'negative'. The Mage is such only when he has learned to evoke and to control both these aspects. The Sephirotic influences are further grouped into positive and negative forces, the former being known as the 'Flames of Light', the latter ■ the 'Flames of Reflected Darkness: Similarly, the Qliphotic influences are known as the 'Shadows of Darkness' and the 'Shadows of Reflected Light', priority being given to the negative spirits in the case of the *Qliphoth*, because the *Qliphoth* are themselves negative in relation to the Sephiroth.

Choronzon is possibly a corrupt form of Chozzar,[21] the dark god of Atlantean sorceries who is the type of extra-terrestrial entity having ■ shadowy being beyond the rim of our universe. By means of ingenious systems of 'esoteric engineering', Bertiaux has constructed magical machines capable of receiving impulses from trans-Neptunian areas of space. They also transmit mysterious and outlandish music. He also employs human occult machines known as 'furies', the equivalent, more or less, of Crowley's Scarlet Women who by virtue of their affinities with tellurian vibrations are able to explore chthonic levels of prelarval

[21] The symbol of this dark deity resembles the triple prong of Neptune, which is the name by which Chozzar is known to the profane. Cf. the Chaldaean letter *Shin* with its triple tongue of fire attributed to Set or Shaitan. The word 'chozzar' means 'pig'. This animal was adopted by the Typhonians as a symbol of Set. In the Tantric Cults of the *Vama Marg* the pig was chosen as a secret symbol because it is the only animal known to eat human excrement. See *Aleister Crowley & the Hidden God*, Chapter 6.

consciousness. By such means, Bertiaux is able to apply, scientifically, a formula for re-activating primal phases of elemental consciousness. This is reminiscent of Austin Spare's formula of Atavistic Resurgence and it is significant that Bertiaux names Spare as a member of the Inner (i.e. astral) Council of his magical cult.[22]

That these machines, mechanical and human, also partake of the *kalas* in their magical manifestation is proved by Bertiaux's references to certain rhums and liquors which, interpreted in the light of Kaula Tantric doctrine, suggest that he is using the Ophidian vibrations in their Lunar, Neptunian, and even trans-Plutonic forms. Concerning these machines, he observes that :

> the latest of inventions for the occultist is really the rediscovery of something so ancient that it goes back before the evolution of the universe to something absolutely prior. Thus the most advanced accumulator of magical energy is in reality something that had been perfected on the planet Venus long before the human race had emerged from the state of the mineral kingdom.

This recalls Spare's statement of the magical laws of evolution as expressed in *The Book of Pleasure*.[23]

> The law of Evolution is retrogression of function governing progression of attainment, i.e. the more wonderful our attainments, the lower in the scale of life the function that governs them.

One of Bertiaux's 'latest' inventions is the Zothyriometre. Its purpose is to discipline the astral and etheric magnetic fields of energy into precise vectors of force that form ■ complex network of power-zones. By the establishment of intersections, or crossings

[22] Another discarnate human spirit claimed by Bertiaux is the Abbé Boullan (1824–93), a French occultist whose name and activities would probably have remained unknown to the world at large but for the attention he received from J-K-Huysmans, who used Boullan as the model for 'Dr. Johannes' in his novel *Là Bas* (q.v.) According to *The Encyclopaedia of the Unexplained* (Ed. Richard Cavendish, London, 1974) 'Boullan believed that the path to salvation lay through sexual intercourse with arch-angels and other celestial beings.'

[23] Privately printed and published by Spare in 1913. Reprinted in 1975 with an introduction by the present author (93 Publishing, Montréal).

between two fields a special vortex of energy is created. This vortex may be used to concentrate massive streams of power; it functions rather like an occult tube for the projection of magical force to any required dimension of the astral plane. This machine is based upon the system of *marmas* and *sandhis* which the Tantrics have mapped out in relation to the subtle anatomy of the human body. They are exemplified in the elaborate *yantras* of the Goddess; the *Shri Yantra,* in particular.

Another machine invented by Bertiaux is the *Mandalum Instrumentum*, which he designed to facilitate works of ceremonial magic without the encumbrance of the physical furniture usually associated with its performance. The *Mandala* creates and transmits magical forces from one point to another. It may be described as an abstract temple in which the various officers are parts of the machine. Bertiaux explains that it is 'used by high ranking ceremonial magneticists who have grown out of the use of group rituals and yet wish the effect of their work to have the same symmetrical structure as the structure of a lodge or temple.' Those who are familiar with the General Lodge Ritual of Nu Isis Lodge,[24] wherein each officer represented a planetary focus in the build-up of power from the trans-Plutonic Sphere of Nu Isis, will appreciate that any residual loss of energy occurring and accumulating during the ritual would be absorbed and re-cycled by the *Mandalum Instrumentum.*

The Cult of the Black Snake is powered by Voodoo adepts, and the classification of its magical machines falls naturally into line with Voodoo systems of initiation. These are four in number : The *Lave-tete,* or Initiate; the *Canzo,* or *Serviteour*; the *Houngan,* or Priest, and finally the *Baille-ge,* or Hierophant. To these grades are allocated various types of magical machinery. To the Initiate's grade[25] are allocated all physical machines, that is to say all machines which have their actual functioning upon the physical plane. To the *Canzo* grade are allocated all astral

■ Nu Isis Lodge (known in the Outer as New Isis Lodge) was a branch of the O.T.O. formed by Kenneth Grant in 1955 for purposes described in *Aleister Crowley & the Hidden God*, Chapter 10. The Lodge was operative for precisely seven years, after which its purposes were fulfilled.

[25] Ruled by the element earth.

machines.[26] To the *Houngan* are ascribed the mental machines; he works with the faculty of mind, represented by air. To the highest grade, that of Hierophant—represented by Fire or Spirit—are allocated all intuitional machines. Bertiaux notes that the 'purely physical plane system of initiations has been revived recently by certain occultists in America, who specialize only in the mastery of physical plane machines'.

The secret papers of *The Monastery of the Seven Rays* allude to a mysterious occult instrument which was known to the ancient Chinese as *Kwaw-loon*. Very little is said about this instrument, but it is known to have some connection with the Fire Snake. The *Kwaw-loon* is also known as the *mirroir-fantastique*. It is made of fourth-dimensional substances which reflect and transmit the active and passive currents of radio-active energy in the astral light. On the streams of energy 'that pass through the *Kwaw-loon* are borne the messages to and from the fourth dimensional world of astral magnetism'.

In the light of the fact that Bertiaux's ultimate aim is the absolute control of all magical systems—mundane and cosmic—it is not surprising that he has already established a ramifying network of occult influences ranging all over the globe, with specific power-zones situated at Ecuador, Leogane (Haïti), Madrid, Chicago, and—through the affiliation of his Cult of the Black Snake with the O.T.O.—London and New York.

The inner teachings of the Cult reveal seven major lines of evolution available to human beings. *The Monastery of the Seven Rays*[27] epitomizes these seven degrees of development and prepares consciousness for the final stage of its evolution ▬ this planet.

But there is a hidden or occult sense in which the lines of evolution refer to mutations of consciousness that will produce seven distinct types of being during the present and subsequent aeon.[28] According to an ancient magical tradition, the seven phases or lines of evolution were originally presided over by one

[26] The *Canzo* operates upon the watery or fluid plane of dream.

[27] This is the Outer Order of which the Black Snake is the Inner Cult.

▬ i.e. the Ma-Ion, which Frater Achad has already announced. See Chapter 8.

of the seven stars of Ursa Major.[29] Their culmination in the Eighth, or h*eight*, was typified by the birth from the Goddess of her male child, Set, whose powers are manifested by his twin brother, Horus, Lord of the present Aeon. The formula of the twins is of extreme importance, as has already been noted.[30]

The ancient genetrix Odudua[31] supplied the type-name or basal vibration of words such as *Od, Ado, Aud.* Vaudou, or Voodoo, embodies the same magical current. The Black Snake Cult teaches that Voodoo was the ancient religion of Atlantis and Lemuria and that it survives today at two occult centres, one at Leogane (Haïti), the other in the United States (Chicago). The teachings of the Black Snake are a development of the Mysteries taught in *The Monastery of the Seven Rays.* These two centres represent the two forms of Voodoo. The primitive form centres in Haiti, the more refined form—known as *Voudon Cabala*—in Chicago, Illinois. Sexual magick is the basis of both these centres, in which the Fire Snake is equated with sexual radio-activity, or astral magnetism. This is located in several bodily centres, viz: the base of the spine, the palms of the hands, and in the sexual centres themselves.[32] This *schema* is based upon ancient African tradition which carried over remnants of Atlantean teaching. Atlantean sorcery achieved its apotheosis in our world-system during the period of the Egyptian and Mayan civilizations. These four basic centres of sexual radio-activity radiate the most concentrated waves of astral energy known to occult science. The alchemists of the Afro-Voodoo tradition knew it ▬ the *radio-activitas sexualis*, having four points of reference in the bodily power-zones.

As in Crowley's Cult of Thelema represented by the O.T.O.,[33] the *odic* energies are released by a form of massage or magical masturbation which, according to Bertiaux, 'stabilizes the astral field of the person and makes his magnetic force more harmonious and tranquil'. This is, of course, why masturbation is resorted

[29] See Chapter 3. Ursa Major represents the Goddess of the Seven Stars.

[30] See p. 171.

[31] See Chapter 2.

[32] See Chapter 1, diagram.

[33] Especially in its VIIIth degree.

to in times of anxiety; it is a natural form of relaxation that is instinctively applied in everyday life :

> Sexual activity is the greatest form of therapy, because sexual radio-activity is the most powerful of the astral magnetic fields.[34]

This form of therapy can have a more than negative or tranquillizing effect, it can be used as a form of protection against sexual vampirism, which is exceedingly rife nowadays owing to the general breakdown of old-established codes of human behaviour. Bertiaux, who has had wide experience in social work and collateral fields of activity, is of the opinion that :

> now more than ever before we are attracting sexual entities from the dimensions of past history whose lives depend upon the absorption of sexual radio-activity.

A part of the liturgy of the *Ecclesia Spiritualis Gnostica,* which he composed, contains magical invocations which protect the magician from sexual vampirism during the course of his magical workings.[35] The invocations are so constructed that the words form a mantric pattern charged with vibrations which form an impregnable shield against all such attacks. A wall of light encircles the magician, light charged with solar-phallic power drawn from the Sun of our system. The denizens of the *qliphoth* cannot appropriate the sexual fluids ejaculated at the moment of orgasm and 'at the time when the positive and negative magnetic centres are most fully in conjunction[36] and transmitting an almost metasexual and electrical radio-activity'. When seen clairvoyantly, this wall appears as a scintillating shield of light. Crowley's version of this practice was the assumption of the god-form of Harpocrates : an egg of vivid blue light flecked with gold; like a stainless summer sky shot through with beams

[34] Michael Bertiaux.

[35] The magician of the Left Hand Path, who habitually uses the Ophidian Current in its sexual manifestation, is more prone to attack from the *qliphoth* than the magician who employs the less direct but more cumbersome machinery of ceremonial magic.

[36] i.e. when the male and female unite the twin terminals of their respective power-zones.

of sunlight. Sexual vampires, seeing this radiant wall of light, are drawn precipitately towards it and dash themselves to pieces, or—if it is specially charged—are literally electrocuted on impact. This protective shield is so perfect in its impregnability that 'not even the Masters can break' through it. The shield continues in existence until such time as the magician banishes it by an act of will. At that time the sexual energy accumulated within it 'explodes upon the outer asmosphere, creating a blinding flash of astral light which can destroy any harmful entities lurking in the vicinity'. If not wilfully dissolved, the astral shield will—after a matter of seven or eight hours—gradually lose its potency and deteriorate, emitting in the process ■ bluish white vapour which is sometimes mistaken for sexual radio-activity in its newly released form. Bertiaux has noted the subtle shades of colour characteristic of each phase of sexually radio-active emanations. Its hues change according to the stage of its evolution, the 'freshest being a blinding white light, whereas in the last stages of decay it seems to approach purple'.

Owing to its fugitive nature, sexual radio-activity is very difficult to analyse; it is therefore best studied while it is contained within the protective wall of light. The *rationale* of Voodoo, which concerns primarily the manipulation of the *Odic* energies in the human body is therefore concerned also with sexual radio-activity. According to the Tantrics, the lunar vibration which emanates from the female during *catamenia* is also highly radio-active, and although the Black Snake Cultists make no specific mention of this fact, Bertiaux's preoccupation with mysterious 'rhums' and 'elixirs' conveys the impression that the Cult is not without its teachings on this matter. Especially so, when we consider the *shaktis,* or 'furies' that he gathers about him during the performance of his rites.

Bertiaux draws attention to the fact that :

> sexual radio-activity is not exactly identical with sexual fluid produced by the male at the point of orgasm. Sexual fluid is magical in an undeveloped sense,[37] and must be bombarded by

[37] i.e. in its potential phase. Hence the power attributed to the magical practice known as Karezza. See *Aleister Crowley & the Hidden God,* p. 212.

quicksilver and silver-nitrate emanations, and under completely controlled conditions, before it can have the magical power some claim it to have.

Here, I think, we have a hint of the *kalas* and the lunar orphidian vibrations that play so important a part in the Kaula Circle of the Tantrics.

10

The Cult of the Black Snake (La Couleuvre Noire)–II

Michael Bertiaux alludes to 'an ancient Atlantean proverb which states that at the time of orgasm the sexual organ shines like a magical mirror'. He goes on to say: 'this is undoubtedly due to radio-activity, since the shine and the radio-activity are both forms of the astral light'.

Sexual radio-activity depends upon and can be produced only by a willed beaming of the sexual energies in astral dimensions. Coitus performed by the non-initiate therefore generates only a minimal quantity of radio-active energy, and this is swiftly dispersed by the operation of uncontrolled or chaotic thoughts and undisciplined imagination.

In all forms of magick, the imagination or image-making faculty is the most important factor. The fully trained imagination is capable of prolonged and vivid visualization which becomes creative only after periods of intense magical discipline.[1] In Crowley's formula of 'eroto-comatose lucidity'[2], Spare's practice of 'visualized sensation', Fortune's power of 'dreaming true', Dali's formula of obsessive 'paranoiac-critical activity', in my

[1] See *The Demchog Tantra* (*Shrichakrasambharatantra*; vol. VII of Sir John Woodroffe's *Tantrik Texts* series, Calcutta, 1919) for a particularly fine example.

[2] A formula based upon the experiments of Ida Nellidoff of the IX° O.T.O., and incorporated by Crowley into his 'secret' instructions for members of the Sovereign Sanctuary of that Order.

But such astrological considerations are not based upon the physical power-zones and their influences :

> We do not pretend to be teaching astrology, which is divided up into various schools of conflicting methods and claims. We are concerned with giving the esoteric meanings in magic and metaphysics, which are associated with the symbols of the Zodiac, *for we deny the objective possibility of any valid astrological method, and contend that the influences of the stars is non-existent*,[11] for there is in reality only the influence of the symbols of consciousness within the spheres of inner and outer experience, which direct and link up the various energies and structures of awareness in meaningful and magical patterns. This is all that we are interested in.

And again :

> It does not hold true that if a person is born on a certain day he is automatically the sign that conventional astrology says he is. Rather the sign or symbol of each person is determined entirely by esoteric factors, alone. *There is no physical method of astrology which holds valid for any one person, let alone the entire human race.*[12]

That Crowley made similar reservations is clear from an entry in his *Magical Record*, dated 21 November, 1914 :

> If there be any truth in Astrology, surely the moment of the Birth of the Elixir should determine its career. Therefore let me invariably erect a figure genethliacal for the *logos* or semen at the moment of its creation from the elements that compose it.

Initiates of the Black Snake Cult use ■ special symbol as a springboard to the aethyrs, or extra-terrestrial dimensions. It is known as a 'liberation symbol' and is in the form of ■ fourth dimensional cube (see illustration). Mental concentration on this symbol induces a deep auto-hypnosis which releases the astral body and enables it to pass through a certain part of the cube

[11] Italics by present author.
[12] Italics by present author.

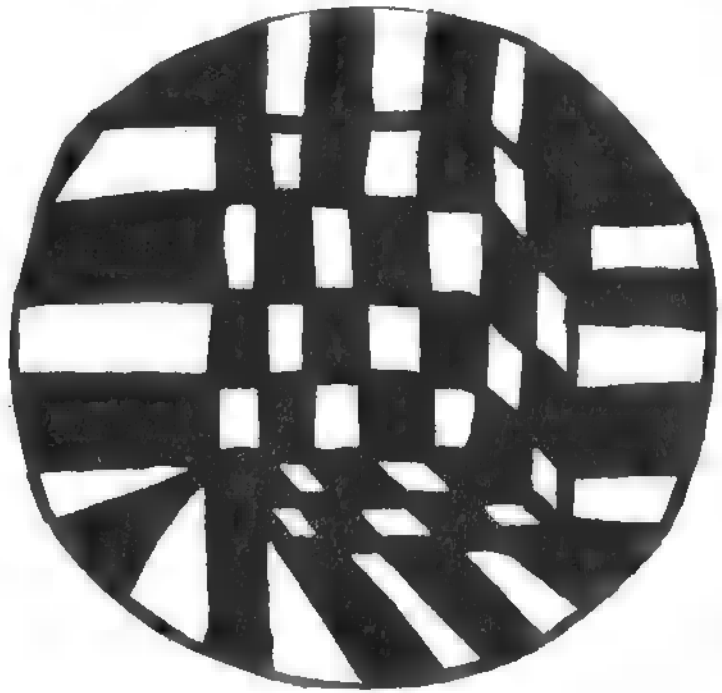


DIAGRAM 4: Fourth Dimensional Cube. Liberation Symbol Used by Votaries of The Black Snake

into other dimensions. It is interesting to note that some of the Surrealists stumbled upon this method of astralization in the nineteen twenties and earlier—as in the case of Austin Osman Spare. The experience is communicable. Many are they who, looking at a painting or listening to a piece of music, have shared the sensations of 'otherness' imparted to the work by the artists who created it.

Unusual juxtapositions of colour, a mysterious massing of shades, strange perspectives such as those introduced by Chirico or Delvaux, have the power to plunge the mind into aeonic and nightmare abysses. The weird spectres of Max Ernst; Dalinian pavements haunted by the elongated shadows of dusk; Bertiaux's fourth dimensional cubes and astral portraits of the 'Deep Ones' from the gulfs of space, all are potent to release the mind from its mundane limitations, thus permitting the full flowering of the

obsessive ideal. All the *mantras* of magick and the spells of sorcery are vibrated and cast with the intent of releasing consciousness from the thraldom of the physical body.

The point of entry into unknown realms differs in the case of each individual who makes of the liberation symbol his point of departure, but once this point is discovered the subtle body slips through the door with astonishing ease. It finds itself suddenly in a totally new world—yet one that is strangely familiar—and it is only after repeated entries and explorations that mastery of the new conditions is achieved. Powered by sexual magick, such a meditation generates a propulsive energy that flings the Adept deeply into inner space.

It is in the spaceless and timeless moment of projection through the point of entry that the Adept 'sounds the depths and makes the sacred alignments'.[13] This is the indescribable moment that celebrates the birth of True Imagination, that contradiction in terms that indicates the power (*shakti*) at the root of creative occultism as exemplified by such Adepts as Lévi, Blavatsky, Crowley, Spare, Bertiaux, etc. The constant exercise of this truly magical Imagination develops a new faculty of apprehension which becomes cosmic in scope. The greatest works of art and therefore of magick are formulated and projected while the mind inhabits these unknown dimensions. This is the true *mystique* of Genius, and it is one of the objects of the Black Snake Cult to engender this genius at will.

Michael Bertiaux incarnated on January 21, 1935, the Sun being in Capricorn and the Moon in the Sign of the Beetle, both Sun and Moon being in magical conjunction. His ascendant, Leo, completes the triad of bestial signs that explains perhaps his affinity with the animal world and with the formula of Atavistic Resurgence that Spare made the pivot of his system.

Spare's formula is developed by Bertiaux in the curious degree of *Lycanthropia*, which constitutes one of the four degrees of the *Couleuvre Noire*. It finds expression also in the Lovecraftian[14]

[13] Austin Spare in *The Zoetic Grimoire of Zos*, hitherto unpublished.

[14] The 'Lovecraftian Coven' is inspired by the work of Howard Phillips Lovecraft (1890–1937), the New England writer whose tales of horror rank equal to, if they do not surpass, those of Poe, Machen, Blackwood, and others. The major theme of Lovecraft's work concerns the 'Old Ones', gods who once ruled earth and were banished to distant gulfs of space long aeons ago and who are ever seeking to return, and who—as in some of his tales—establish contact with human beings who further their designs. See particularly, *The Whisperer in Darkness* in *The Haunter of the Dark and other Tales of Horror*, London, 1950.

Coven which is led by a priestess of the Black Snake Cult. The Coven is structured upon the basic law of sexual polarity. The female principle is represented by the beast of the sea, the sea-goat whose astrologue is Capricorn. In Lovecraft's Cthulhu mythos this is represented by the brooding town of Innsmouth.[15] The priestess (Sun in Capricorn, Moon in Scorpio) embodies the type of the sea-shakti, or fluid elixir, typified in turn by the Atlantean deities of which Dagon was the chief. She is mated with the male-principle as the Goat (sea-beast) and the 'wild hair-covered were-animals' that inhabit the great deep. The male principle is equated with the Dunwich country[16] of Lovecraftian lore, the dark terrain whose degenerate inhabitants threw up from their midst the most loathsome and abhorrent atavisms. This magical current is concentrated in Shub-Niggurath[17] which—in Bertiaux's Coven—represents masculine energy in its blind and bestial form; the 'thousand young' being the *shaktis* or female vehicles of its manifestation. Bertiaux, as High Priest, enacts the rite of Lycanthropy by closing the circle, window, or cave through which the Great Old Ones gain ingress. That is to say, he impregnates the priestess with the seed of the sea-beast, thus co-creating with her the *teratoma* who manifests the atavisms latent in the deep.[18]

The Coven derives from Voodoo in the sense that it utilizes the rites of the Left Hand Path combined with the metaphysics of the Cthulhu mythos. This particular stratum of the Voodoo current generates magical powers by the animation of the sixteen genital centres, the power-zones reflected into matter by the sixteen metaphysical *chakras* of the cerebellum. Thus reflected, or

[15] See *The Shadow over Innsmouth*, by H. P. Lovecraft.

[16] According to Lovecraft, the Dunwich of his stories is a 'vague echo of the decadent Massachusetts countryside around Springfield—say Wilbraham, Monson, and Hempden'. (Selected Letters, vol. III, p. 432).

[17] The 'Goat with a Thousand Young'; in the Lovecraftian mythos, a feminine deity.

[18] i.e. the subconsciousness.

doubled, these are the thirty-two power-zones[19] of Erzulie-Frieda, the Voodoo equivalent of Kali. 'These thirty-two centres produce certain matings of force,[20] upon which the tarot of the Ophidians rests for its divinatory powers.'[21] Certain vital power-zones known as *points-chauds* (hot-points) project the *shaktis* or energies represented by the cards. This tarot resumes in symbol-pictures the complete mechanism of Bertiaux's esoteric engineering as reflected in the lycanthropic Lovecraftian Coven of the Black Snake Cult.

The magical current that has flowered in the fantastic art of Michael Bertiaux produced—in Lovecraft's day—the weird creations of Clark Ashton Smith,[22] and Austin Spare has also contributed to the genius of this current. The Lovecraftian Coven is assumed to the seventh ray of *The Monastery of the Seven Rays*. This is the ray of ceremonial magic and it forms a space-time corridor between Yuggoth (Pluto) and the ultimate trans-Neptunian planets represented on the Tree of Life by Kether and Chokmah respectively.

In 1973, Bertiaux erected a 'Trans-yuggothian Transmission Station' in his private residence to enable him to gain further material for future work on the planets and to establish contact with the 'space-adepts, zothyrii, genii, and Voodoo Bön-Pa spirits' from which he receives the communications embodied in his Grade Papers. He claims to have been instructed in modes of trafficking with these entities by Docteur Jean-Maine, his 'master and *initiateur*'.[23]

According to August Derleth, who continued the literary tradition of Lovecraft's Cthulhu mythos, certain parts of Wisconsin[24]

[19] With their respective *kalas*.

[20] 'Of which there are 16 positive and 16 negative cards'.

[21] Michael Bertiaux in the Grade papers of the Cult.

[22] Clark Ashton Smith (1893–1961) a California artist who was one of the major visual interpreters of the Lovecraftian Mythos. (See *The Fantastic Art of Clark Ashton Smith*, by Dennis Rickard, Maryland, U.S.A., 1973.) It is claimed by the Lovecraftian Coven that Smith is now working with *Les Ophites*—a Sect of the Black Snake Cult—from the 'other side'. Cf. remarks about Austin Spare in this context, on page 192.

[23] In other words, his Holy Guardian Angel. See p. 192, note 40.

[24] The region in which Derleth established the publishing house from which he produced the works of Lovecraft and those who added their contributions—literary and otherwise—to the Cthulhu Mythos.

contain specific Cthulhu power-zones, the most potent of which lies about a deserted lake. A small group of initiates directed by Bertiaux frequently visit this region with the intention of evoking the Deep Ones, whose point of entry to the earth-plane lies within the lake itself. The rites are performed when the Sun is in one of the Water Signs of the zodiac: Cancer, Scorpio, or Pisces. This attunes the magicians with the nature of the being evoked, Cancer and Scorpio being the best times for this type of working; and if Jupiter, Luna and Pluto are also in these signs, the results are usually spectacularly successful, for the creatures then assume an almost tangible substance.

Before the Working begins, certain elemental calls are chanted and magical images[25] are consecrated with the special *kalas* of the sea-priestesses. The most potent of these calls is a Creole-French spell composed especially for use in the Cultus of the Deep Ones. No musical instruments accompany the chant which in itself is potent to build up the required forces.

The Cult of the Deep Ones flourishes in an atmosphere of moisture and coldness, the exact opposite of the fire and heat generated by the initial ceremonies which include the lycanthropic rites that evoke the inhabitants of the lake. The participants at this stage actually immerse themselves in the ice-cold water where ■ transference of sex-magical energy occurs between priests and priestesses while in that element. The device is common to Gypsy witchcraft where it combines with Voodoo practices in which cold water is used to bring out female positivity or magnetism. The positive manifestation of female effluvia serves to evoke the positive manifestations in the male. Dion Fortune has elaborated the principles of this female-male dynamism in several of her novels.[26]

Bertiaux's extensive research into the mechanics of sexual magick have enabled him to formulate a particularly ingenious diagnosis of certain types of sexual inversion based on a detailed study of the *chakras* in the genital region:

[25] These include paintings and statues (by Bertiaux) of sea-monsters, turtles, amphibia and batrachia.

[26] See, particularly, *Moon Magic*, published posthumously, London, 1956.

Many individual students of the occult seem to think that homosexuality is due to there being a female soul in a male body, or the reverse. This does not seem to be true if one means that a soul with a sexual disposition has reincarnated in a body having a sexual disposition other than the disposition of the soul, for the soul sheds sexuality at death. However, the occult development of the centres of magnetism, or the *chakras*, does show some possibility of sexual imbalance. For example, if certain *chakras* were more developed in a person than others, or developed in a sexual manner, then possibly Yesod I[27] being stronger than Yesod II[28] in a male, such a person might be led to practise as a passive sodomite. If the Kether II *chakra* (the throat) has a certain sexual hyper-development, then the oral form of sexual intercourse is followed by the person passively. In both cases, passive homosexuality is the result, because the Cancer centre,[29] or the phallic *chakra*, of the sexual partner must be inserted into either the Yesod I or the Kether II centre. Such a person, still assuming him to be basically a male, is in sexual behaviour a female, having two vaginas, Yesod I and Kether II.

In the sexual analysis of women, the vagina is under the rulership of the Moon in Scorpio, whereas in men this rulership is attributed to the base of the spine. The Sun in Cancer rules the phallus and the Sun in Cancer rules the base of the spine in women. Thus the sexual difference between man and woman, occultly, is the difference between the assigned rulerships of Yesod I and II. If it were otherwise, perfect magnetic attraction between the sexes would not be possible as long as the physical body was to be the instrument of occult energies.[30]

The *Muladhara* or basal centre in man is the doorway to the astral world, to the realms inhabited by spirit entities, shells of the dead and the creatures of the *qliphoth*. The Black Snake Adepts sometimes employ an ancient Tibetan technique for awakening the sleeping Kundalini. To the base of the spine they apply an electro-magnetic rod which galvanizes the erotic zones, at the same time preventing the liberated fire from raging downward and dissipating itself in the conflagration of self-destructive sensuality. The sexual power of this *chakra* is related directly

[27] Base of the spine—*muladhara chakra*.
[28] Genitalia—*svadisthana chakra*.
[29] i.e. Yesod.
[30] Bertiaux: Grade Papers.

to the astral world through the four basic lunar phases.[31] The New Moon represents the most vital aspect of the lunar current; its energy is as yet virgin, unawakened; its vitality is potential, latent not patent. This phase is related to the three Water Signs, Scorpio, Pisces, and Cancer, the occult, mystical, and creative signs respectively. The First Quarter of the Moon represents the building up and consolidating of power arising from the virgin or potential state. This phase is represented by the earthy or reifying Signs, Taurus, Virgo, and Capricorn. Taurus is the astro-glyph of brute strength, and its corresponding magnetism is of a heavy sensual kind. It is the sign of unadulterated sexual passion and lust; the sign that Crowley—as the Hierophant—adopted for his own particular tarot.[32] The sexual magnetism of Virgo, on the other hand, is of the purely human kind, and, as a technical formula with reference to the genital *chakra*, represents the exercise of control of the seminal flow; its formula is therefore that of *Karezza*: orgasm is suppressed or delayed in order to build up great electrical tension. It is in the Capricornian phase of the first lunar quarter that raw sexual magnetism is transformed into actual magical power through the ritual processes of initiation. As Taurus is the male, the bull—Therion, the Beast—so Capricorn is the glyph of the Scarlet Woman with whom he mates in 'blasphemous bliss'.[33]

In these three ways the lunar current, the epitome of collective astral magnetism, may be used for: (*a*) atavistic resurgence; (*b*) the build up of occult energy via *Karezza;* and (*c*) spiritual transformation through sexual union with extra-terrestrial entities —'gods', 'daemons' or 'spirits', which is why 'the great Mystery Schools teach of the god being born of a Virgin having a divine father. This means that the pure woman has avoided the sensualism of Taurus and has fled to the temple of Capricorn, where the conception of the world saviour has occurred'.[34]

The Full Moon is related to the three Fiery Signs: Sagittarius, Aries, and Leo. This is the Moon's third quarter and it relates

[31] The New Moon; the First Quarter of the Moon; the Full Moon, and the Last Quarter of the Moon.
[32] *The Book of Thoth*, Atu V.
[33] Crowley's *Magick*, p. 418.
[34] Bertiaux: Grade Papers.

primarily to the phenomenon of fulness in the alchemical sense in which Sagittarius represents both the rain and the rainbow.[35]

The Moon's Last Quarter is ruled by the Airy Signs: Libra, Aquarius, and Gemini. Their analogues in the human organism provide the key to man's return to the gods. Libra represents the Woman Fulfilled;[36] Aquarius is The Star,[37] the product of the Woman who has come to earth to liberate mankind; Gemini represents the twin nature of that star under the myth-glyph of Set-Horus, the negative and positive poles[38] that surround the Star.

Whereas through Cancer, in the first lunar phase, man aspires to and achieves godhead; through the last quarter—ruled by the Signs of Air or Space—the gods reach down to man and unite with him at the last quarter of the Moon.

Bertiaux has traced connective links between the Voodoo *loa* and the Tibetan *tulkus*[39] of the Bön-Pas and Ningma-Pas, the Black Sect of Lamaism. He equates the Gelugpas with the Arada Voodoo *loa*, and the Karma-Pas with the Petro system which exalts *Erzulie Rouge et Noire*, who is identical with the Scarlet Woman and the Tantric goddess, Kalika.

The Magical Revival contains a portrait by Crowley of an extra-terrestrial Intelligence named Lam. While working with the Bön-Pa current in the nineteen-sixties, Bertiaux contacted this entity. In a private communication dated August 26, 1973, he wrote:

> Without a doubt this is the same being who worked with Lucien-Francois Jean Maine.[40] . . . when the latter organised the work of the *Couleuvre Noire* in the 1920s. It was then that the theory of the *points-chauds*[41] took on a very strongly tantric and oriental shamanistic form, and the term *Les Siddhis* was employed to represent a stage in the development of the *points-chauds*, such as Lycanthropia, etc. This being, LAM,[42] does possess an interesting magical system which he wishes us to make use of and it is my intention to devote much time to presenting it in some outline.

[35] For an initiated explanation of the rainbow symbolism, see *Aleister Crowley & the Hidden God*, Chapter 7.

[36] *The Book of Thoth*, Atu VIII. [37] *The Book of Thoth*, Atu XVII.

[38] The Serpents *Ob* and *Od*; see Diagram 3, p. 26.

[39] The Tibetan equivalent of the Hindu concept of Avatars.

[40] Lucien-Francois Jean-Maine, born 1869. A Haïtian Adept who knew *Papus* (Dr. Gerard Encausse) in Paris. Jean-Maine returned to Haïti in 1921 and the following year created the magical Order known as *La Couleuvre Noire*. Also in 1921, Jean-Maine created the Haïtian *Ordo Templi Orientis Antiqua* (O.T.O.A.), which undoubtedly sprang from his contact with *Papus*, who was a Grand Master of Karl Kellner's O.T.O in France. Jean-Maine died in Madrid in 1960.

Bertiaux's researches establish an identity of practice, therefore, between the Tibetan Mysteries of Shamanistic Tantra and Haïtian Voodoo.

As previously noted, In August, 1973, *The Monastery of the Seven Rays*, and its inner cult—*La Couleuvre Noire*—officially accepted the Law of Thelema, thus bringing it into line with the 93 Current as exemplified by Crowley and the O.T.O.

In an article entitled *Aleister Crowley and the Haïtian Gnostics*,[43] Bertiaux, writing under the pseudonym of Frater Joseph, observes that 'there was already an order comparable to the O.T.O. of Karl Kellner and Theodor Reuss. I refer to the Order and rite created by Toussaint-Louverture which drew upon French cabalism, illuminism, and Dahomeyan African currents. . .'

Bertiaux goes on to say that the mysteries of Voodoo 'are close to the VIII and IX degree-work of the O.T.O. . . . the *mysteries de la solitude* and *marriage mystique*', and he shows how the addition by Crowley of an XIth degree paralleled certain highly esoteric mysteries of Voodoo, both of which prove that there was a development or evolution of the theories of sexual magick and that there existed secret degrees of attainment not contemplated by the founders of these occult movements.

In *Aleister Crowley & the Hidden God*[44] I have analysed the XIth degree, both in relation to Crowley's interpretation of it (which I there question), and to its esoteric significance as suggested by the comparison of its mysteries with various ancient traditions. The point sought to be made here is that both Voodoo and Tantric systems alike, that is to say, African and Oriental

[41] See p. 188.

[42] Recently certain adepts of the O.T.O. in New York led by Soror Tanith have contacted this entity. See *The Magical Revival* p. 84 for a drawing of LAM by Crowley.

[43] *The Occult Digest*, vol. 3, No. 1., Chicago, 1973. [44] Chapter 7.

arcane schools, accept and practise the more developed sexual workings represented by Crowley's O.T.O., no less than by the O.T.O.A., founded by Lucien-Francois Jean-Maine in 1921–2 on O.T.O. lines and incorporating Haïtian Voodoo elements drawn from the Cult of the Black Snake.

Apart from the similarity—if not actual identity—of the sexo-magical workings performed in the O.T.O and the O.T.O.A., the *Monastery of the Seven Rays* and the Black Snake Cult teachings also make it clear that they are in essential agreement with the 'political programme in the Outer' summarized by Crowley in *Liber Oz vel LLXXVII*.[45] Bertiaux has the following to say in the *Monastery*'s Second Year Course :

> The new yoga or skin-to-skin-immediate presence, of skin blending into skin, of bodies melting into one wonderfully muscular organ, of oils, perspiration, and bodily liquids achieving this physical, this very natural, this completely uninhibited moulding by the genius of cosmic artistry—yes, this new yoga of the new living matter, yes, this new form of generating physical identity, yes, this vulgarization of the innermost teachings of *The Brotherhood of the Monastery of the Seven Rays*, yes, this will serve to save humanity from those who would seek to prohibit and to inhibit, to suppress and to repress, in a word 'clothe' the basic drive of creative genius which man shares with the animals, who have never lost their power to create because their bodies have never been stifled in the unnaturalness of clothing and custom.
>
> The new freedom of contemporary youth is based upon their unconscious perception of the basic truth behind the universe. There should be no inhibition, which serves only to prohibit creative thinking. It was once thought that by means of the practice of inhibition, creative genius would be possible because the energy ordinarily expended in sexual activity could be used to a creative end in art, or literature. We now know this to be false, as the writing and art of those most sexually active are the greater of the works of genius: Michaelangelo, Renoir, Moreau, Redon, Huysmans, des Goncourts, Baudelaire, Proust, etc. Therefore the older notion of repression being the prelude to genius is and always was incorrect, if not hopelessly dangerous.
>
> *The Monastery of the Seven Rays*, therefore, opposes the older puritan ethics, which was so widely taught, and which still is taught by occult schools of thought.

[45] *The Magical Revival*, Plate 2.

II

The Sorceries of Zos (Austin O. Spare)

SORCERY AND witchcraft are the degenerate offspring of occult traditions coëval with those described in the second chapter. The popular conception of witchcraft, shaped by the anti-Christian manifestations that occurred in the Middle Ages is so distorted and so inadequate that to try and interpret the symbols of its mysteries, perverted and debased as they are, without reference to the vastly ancient systems from which they derive is like mistaking the tip of an iceberg for its total mass.

It has been suggested by some authorities that the original witches sprang from a race of Mongol origin of which the Lapps are the sole surviving remnants. This may or may not be so, but these 'mongols' were not human. They were degenerate survivals of a pre-human phase of our planet's history generally—though mistakenly—classified as Atlantean. The characteristic that distinguished them from others of their kind was the ability to project consciousness into animal forms, and the power they possessed of reifying thought-forms. The bestiaries of all the races of the earth are littered with the results of their sorceries.

They were non-human entities; that is to say they pre-dated the human life-wave on this planet, and their powers—which would today appear unearthly—derived from extra-spatial dimensions. They impregnated the aura of the earth with the

magical seed from which the human foetus was ultimately generated.

Arthur Machen was, perhaps, near the truth of the matter when he suggested that the fairies and little people of folklore were decorous devices concealing processes of non-human sorcery repellent to mankind.[1]

Machen, Blackwood, Crowley, Lovecraft, Fortune, and others, frequently used as a theme for their writings the influx of extra-terrestrial powers which have been moulding the history of our planet since time began; that is, *since time began for us*, for we are only too prone to suppose that we were here first and that we alone are here now, whereas the most ancient occult traditions affirm that we were neither the first nor are we the only ones to people the earth; the Great Old Ones and the Elder Gods find echoes in the myths and legends of all peoples.

Austin Spare claimed to have had direct experience of the existence of extra-terrestrial intelligences, and Crowley—as his autobiography makes abundantly clear—devoted a lifetime to proving that extra-terrestrial and superhuman consciousness can and does exist independently of the human organism.[2]

As explained in *Images and Oracles of Austin Osman Spare*,[3] Spare was initiated into the vital current of ancient and creative sorcery by an agéd woman named Paterson, who claimed descent from a line of Salem witches. The formation of Spare's Cult of the Zos and the Kia[4] owes much to his contact with Witch Paterson who provides the model for many of his 'sabbatic' drawings and paintings. Much of the occult lore that she transmitted to him suffuses two of his books—*The Book of Pleasure* and *The Focus of Life*.[5] In the last years of his life he embodied further esoteric researches in a *grimoire*[6] which he had intended publishing as a sequel to his two other books. Although death prevented its publication, the manuscript survives, and the substance of the *grimoire* forms the basis of this chapter.

[1] See *The White People*, *The Shining Pyramid*, and other stories. This theme is a frequent one with Machen. The hideous atavisms described by Lovecraft in many of his tales evoke even more potently the atmosphere of cosmic horror and 'evil' peculiar to the influx of extra-terrestrial powers.

[2] See *The Confessions*, *Moonchild*, *Magick Without Tears*, and other works by Crowley.

[3] Frederick Muller, 1975.

[4] 'The body considered as a whole I call Zos' (*The Book of Pleasure*, p. 45). The Kia is the 'Atmospheric I'. The 'I' and the 'Eye', being interchangeable, the entire range of 'eye' symbolism—to which repeated reference has been made—is here applicable.

Spare concentrated the theme of his doctrine in the following *Affirmation Creed of Zos vel Thanatos*:

> I believe in the flesh 'as now' and forever . . . for I am the Light, the Truth, the Law, the Way, and none shall come unto anything except through his flesh.
> Did I not show you the eclectic path between ecstasies; that precarious funambulatory way . . .?
> But you had no courage, were tired, and feared. THEN AWAKE! De-hypnotize yourselves from the poor reality you be-live and be-lie. For the great Noon-tide is here, the great bell has struck . . . Let others await involuntary immolation, the forced redemption so certain for many apostates to Life. Now, in this day, I ask you to search your memories, for great unities are near. The Inceptor of all memory is your Soul. Life is desire, Death its reformation . . . I am the resurrection . . . I, who transcend ecstasy by ecstasy, meditating Need Not Be in Self-love . . .

This creed, informed by the dynamism of Spare's will and his great ability as an artist, created a Cult on the astral plane that attracted to itself all the elements naturally orientated to it. He referred to it ▬ *Zos Kia Cultus*, and its votaries claimed affinity on the following terms:

Our Sacred Book	:	The Book of Pleasure.
Our Path	:	The eclectic path between ecstasies; the precarious funambulatory way.
Our Deity	:	The All-Prevailing Woman. ('And I strayed with her, into the path direct'.)

[5] First published in 1913 and 1921 respectively. There has been a recent republication of *The Book of Pleasure*, with an introduction by Kenneth Grant. (Montréal, 1975).

[6] This was to have been divided into two parts: *The Book of the Living Word of Zos* and *The Zoëtic Grimoire of Zos*; in the present chapter it is referred to simply as the *grimoire*.

Our Creed	:	The Living Flesh. (Zos). ('Again I say : This is your great moment of reality—the living flesh').
Our Sacrament	:	The Sacred Inbetweenness Concepts.
Our Word	:	Does Not Matter—Need Not Be.
Our Eternal Abode	:	The mystic state of Neither-Neither; The Atmospheric 'I'. (Kia).
Our Law	:	To Trespass all Laws.

The Zos and the Kia are represented by the Hand and the Eye, the instruments of sentiency and vision. They form the foundation of the New Sexuality, which Spare evolved by combining them to form ■ magical art—the art of visualizing sensation, of 'becoming one with all sensation', and of transcending the dual polarities of existence by the annihilation of separate identity through the mechanics of the Death Posture.[7] Long ago, a Persian poet described in a few words the object of Spare's New Sexuality :

> The kingdom of I and We forsake, and your home in annihilation make.

The New Sexuality, in the sense that Spare conceived it, is the sexuality not of positive dualities but of the Great Void, the Negative, the *Ain* : the Eye of Infinite Potential. The New sexuality is, simply, the manifestation of non-manifestation, or of Universe 'B', as Bertiaux would have it, which is equivalent to Spare's Neither-Neither concept. Universe 'B' represents the absolute *difference* of that world of 'all otherness' to anything pertaining to the known world, or Universe 'A'. Its gateway is Daäth, sentinelled by the Demon Choronzon. Spare describes this concept as 'the gateway of all inbetweenness'.

In terms of Voodoo, this idea is implicit in the Petro rites with their emphasis upon the spaces *between* the cardinal points of the compass : the off-beat rhythms of the drums that summon the *loa* from beyond the Veil and formulate the laws of their manifestation.[8] Spare's system of sorcery, as expressed in Zos Kia Cultus,

[7] *Vide infra.*

[8] See previous chapter.

continues in a straight line not only the Petro tradition of Voodoo, but also the *Vama Marg* of Tantra, with its eight directions of space typified by the Yantra of the Black Goddess, Kali : the Cross of the Four Quarters plus the *inbetweenness concepts* that together compose the eightfold Cross, the eight-petalled Lotus, a synthetic symbol of the Goddess of the Seven Stars *plus* her son, Set or Sirius.[9]

The mechanics of the New Sexuality are based upon the dynamics of the Death Posture, a formula evolved by Spare for the purpose of reifying the negative potential in terms of positive power. In ancient Egypt the mummy was the type of this formula, and the simulation by the Adept of the state of death[10]—in Tantric practice—involves also the total stilling of the psychosomatic functions. The formula has been used by Adepts not necessarily working with specifically tantric or magical formulae, notably by the celebrated Advaïtin *Rishi*, Bhagavan Shri Ramana Maharshi of Tiruvannamalai,[11] who attained Supreme Enlightenment by simulating the processes of death; and also by the Bengal Vaishnavite, Thakur Haranath, who was taken for dead and actually prepared for burial after a 'death trance' which lasted several hours and from which he emerged with a totally new consciousness that transformed even his bodily constitution and appearance.[12] It is possible that Shri Meher Baba, of Poona, during the period of amnesia that afflicted him in early life, also experienced a form of death from which he emerged with power to enlighten others and to lead a large movement in his name.

The theory of the Death Posture, first described in *The Book of Pleasure*, was developed independently of the experiences of the above mentioned Masters about whom nothing was published in any European language at that time.[13]

The Rosicrucian *mystique* of the *pastos* containing the corpse of Christian Rosencreutz—dramatized by MacGregor Mathers in

[9] The significance of the number eight as the *height*, or ultimate One, is explained in *Aleister Crowley & the Hidden God.*

[10] i.e. the assumption of the 'god-form' of death.

[11] See Arthur Osborne : *Ramana Maharshi and the Path of Self Knowledge*, London, 1954.

[12] See *Shri Haranath: His Play and Precepts*, Bombay, 1954.

[13] i.e. 1913.

the 5° = 6□ Ceremony of the Golden Dawn—resumes the mystery of this essentially Egyptian formula of the mummified Osiris. Spare was acquainted with this version of the Mystery. He became a member of Crowley's A.·.A.·., for ■ brief period, in 1910, and the Golden Dawn rituals—published shortly afterwards in *The Equinox*[14]—may have been available to him.

The concepts of death and sexuality are inextricably connected. Saturn, death, and Venus, life, are twin aspects of the Goddess. That they are, in a mystical sense, one idea is evidenced by the nature of the sexual act. The dynamic activity connected with the drive to know, to penetrate, to illumine, culminates in a stillness, a silence, a cessation of all effort which itself dissolves in the tranquillity of total negation. The identity of these concepts is explicit in the ancient Chinese equation 0 = 2, where naught symbolizes the negative, unmanifest potential of creation, and the two the two polarities involved in its realization. The Goddess represents the negative phase: the atmospheric 'I' symbolized by the all-seeing Eye with all its *ayin* symbolism;[15] and the twins—Set-Horus—represent the phase of 2, or duality. The lightning-swift alternations of these terminals, active-passive, are positive emanations of the Void, i.e. the manifestation of the Unmanifest, and the Hand is the symbol of this creative, power-manifesting duality.[16]

The supreme symbol of Zos Kia Cultus therefore resumes that of the Scarlet Woman, and is reminiscent of Crowley's Cult of Love under will. The Scarlet Woman embodies the Fire Snake, control of which causes 'change to occur in conformity with will'.[17] The energized enthusiasm of the Will is the key to Crowley's Cult, and it is analogous to the technique of magically induced obsession which Spare uses to reify the 'inherent dream'.[18]

One of the foremost magicians of our time—Salvador Dali—developed a system of magical reification at about the same time that Crowley and Spare were elaborating their doctrines. Dali's

[14] The 5° = 6□ Ritual was published in Volume I, No. 3. in 1910.

[15] See Chapter 1.

[16] By qabalah, Hand = *Yod* = 10; Eye = *Ayin* = 70. The total, 80 = *Pé* (Mouth), the Goddess, *Uterus*, or Utterer of the Word.

[17] Crowley's definition of magick. See *Magick*, p. 131.

[18] i.e. the True Will.

system of 'paranoiac-critical activity' evokes echoes of resurgent atavisms that are reflected into the concrete world of images by a process of obsession similar to that induced by the Death Posture.

Dali's birth in 1904—the year in which Crowley received *The Book of the Law*—makes him, literally, ■ child of the New Aeon; one of the first! His creative genius adumbrates at every stage of its flight the flowering of the essential germ that has made of him a living embodiment of New Aeon consciousness, and of the 'Kingly Man' described in AL.

Dali's objects are reflected in the fluid and ever-shifting luminosity of the Astral Light. They resolve themselves and melt continually into the 'next step',[19] the next phase of consciousness expanding into the further image of Becoming.

Spare had already succeeded in isolating and concentrating desire in a symbol which became sentient and therefore potentially creative through the lightnings of the magnetized will. Dali, it seems, has taken the process a step further. His formula of 'paranoiac-critical activity' is a development of the primal (African) concept of the fetish, and it is instructive to compare Spare's theory of 'visualized sensation' with Dali's definition of painting ■ 'hand done colour photography of concrete irrationality'. Sensation is essentially irrational, and its delineation in graphic form ('hand done colour photography') is identical with Spare's method of 'visualized sensation'.

These magicians utilized human embodiments of power (*shakti*) which appeared—usually—in feminine form. Each book that Crowley produced had its corresponding *shakti*. *The Rites of Eleusis* (1910) were powered, largely, by Leila Waddell. *Book Four*, Parts I & II (1913) came through Soror Virakam (Mary d'Este). *Liber Aleph—The Book of Wisdom or Folly* (1918)—was inspired by Soror Hilarion (Jane Foster). His great work, *Magick*

[19] Crowley defined the Great Work in terms of the 'Next Step', implying that the Great Work is not a remote and mysterious thing, unattainable by humans, but the realization of the 'here and now', and attention to immediate reality. Both Spare and Crowley castigated the prevaricators who, scared of the idea of work, look to the 'future life' and the unattainable, instead of seizing reality and living NOW. 'O Babblers, Prattlers, Loquacious Ones, . . . learn first what is work! and the Great Work is not so far beyond' (*The Book of Lies*, Chapter 52).

in Theory and Practice, was written mainly in 1920 in Cefalù, where Alostrael (Leah Hirsig) supplied the magical impetus; and so on, up to the New Aeon interpretation of the Tarot (*The Book of Thoth*), which he produced in collaboration with Frieda Harris in 1944. Dali's *shakti*—Gala—was the channel through which the inspiring creative current was fixed or visualized in some of the greatest paintings the world has seen. And in the case of Austin Spare, the Fire Snake assumed the form of Mrs. Paterson, a self-confessed witch who embodied the sorceries of a cult so ancient that it was old in Egypt's infancy.

Spare's *grimoire* is a concentration of the entire body of his work. It comprises, in ■ sense, everything of magical or creative value that he ever thought or imagined. Thus, if you possess a picture by Zos, and that picture contains some of his sigillized spells, you possess the whole *grimoire*, and you stand a great chance of being swept up and attuned to the vibrations of Zos Kia Cultus.

A little known aspect of Spare, an aspect that links up with his friendship with Thomas Burke,[20] reveals the fact that a curious Chinese occult society—known as the Cult of the Kû—flourished in London in the nineteen-twenties. Its headquarters may have been in Peking, Spare did not say, perhaps he did not know; but its London offshoot was not in Limehouse as one might have expected, but in Stockwell, not far from a studio-flat that Spare shared with a friend. A secret session of the cult of the Kû was witnessed by Spare, who seems to have been the only European ever to have gained admittance. He does, in fact, seem to have been the only European apart from Burke who had so much as heard of the Cult. Spare's experience is of exceptional interest by reason of its close approximation to a form of dream-control into which he was initiated many years earlier by Witch Paterson.

The word Kû has several meanings in Chinese, but in this particular case it denotes a peculiar form of sorcery involving elements which Spare had already incorporated in his conception of the New Sexuality. The Adepts of Kû worshipped a serpent goddess in the form of a woman dedicated to the Cult. During an elaborate ritual she would become possessed, with the result

■ 1886–1945.

that she threw off, or emanated, multiple forms of the goddess as sentient shadows endowed with all the charms possessed by her human representative. These shadow-women, impelled by some subtle law of attraction, gravitated to one or other of the devotees who sat in a drowsy condition around the entranced priestess. Sexual congress with these shadows then occurred and it was the beginning of a sinister form of dream-control involving journeys and encounters in infernal regions.

The Kû would seem to be a form of the Fire Snake exteriorized astrally as a shadow-woman or *succubus*, congress with which enabled the devotee to reify his 'inherent dream'. She was known ts the 'whore of hell' and her function was analogous to that of the Scarlet Woman of Crowley's Cult, the *Suvasini* of the Tantric Kaula Circle, and the Fiendess of the Cult of the Black Snake. The Chinese Kû, or harlot of hell, is ■ shadowy embodiment of subconscious desires[21] concentrated in the alluringly sensuous form of the Serpent or Shadow Goddess.

The mechanics of dream control are in many ways similar to those which effect conscious astral projection. My own system of dream control derives from two sources: the formula of *Eroto-Comatose Lucidity* discovered by Ida Nellidoff and adapted by Crowley to his sex-magical techniques,[22] and Spare's system of Sentient Sigils explained below.

Sleep should be preceded by some form of *Karezza*[23] during which a specially chosen sigil symbolizing the desired object is vividly visualized. In this manner the *libido* is baulked of its natural fantasies and seeks satisfaction in the dream world. When the knack is acquired the dream will be extremely intense and dominated by a *succube*, or shadow-woman, with whom sexual intercourse occurs spontaneously. If the dreamer has acquired even a moderate degree of proficiency in this technique he will be aware of the continued presence of the sigil. This he should bind upon the form of the *succube* in a place that is within range of his vision during copulation, e.g., as a pendant suspended from

[21] Hell is the type of the concealed place symbolic of the subconsciousness; the 'infernal' region.

[22] See Chapter 10.

[23] *Vide, infra*, p. 204.

her neck; as ear-drops; or as the diadem in a circlet about her brow. Its *locus* should be determined by the magician with respect to the position he adopts during *coitus*. The act will then assume all the characteristics of a Ninth Degree Working,[24] because the presence of the Shadow-Woman will be experienced with a vivid intensity of sensation and clarity of vision. The sigil thus becomes sentient and in due course the object of the Working materializes on the physical plane. This object is, of course, determined by the desire embodied in and represented by the sigil.

The important innovation in this system of dream control lies in the transference of the Sigil from the waking to the dream state of consciousness, and the evocation, in the latter state, of the Shadow-woman. This process transforms an Eighth Degree Rite[25] into the similitude of the sexual act as used in Ninth Degree Workings.

Briefly, the formula has three stages:

1. *Karezza*, or unculminating sexual activity, with visualization of the Sigil until sleep supervenes.
2. Sexual congress in the dream-state with the Shadow-woman evoked by Stage I. The Sigil should appear automatically at this second stage; if it does not, the practice must be repeated at another time. If it does, then the desired result will reify in Stage
3. after awakening (i.e. in the mundane world of everyday phenomena).

A word of explanation is, perhaps, necessary concerning the term *Karezza* as used in the present context. Retention of semen is a concept of central importance in certain Tantric practices, the idea being that the *bindu* (seed) then breeds astrally, not physically. In other words, an entity of some sort is brought to birth at astral levels of consciousness. This, and analogous techniques, have given rise to the impression—quite erroneous—that celibacy is a *sine qua non* of magical success; but such celibacy is of a purely local character and confined to the physical plane, or

[24] i.e. a sex-magical working with a female partner.
[25] i.e. a solitary sex act.

waking state, alone. Celibacy, as commonly understood, is therefore ■ meaningless parody or travesty of the true formula. Such is the initiated *rationale* of Tantric celibacy, and some such interpretation undoubtedly applies also to other forms of religious asceticism. The 'temptations' of the saints occurred on the astral plane precisely because the physical channels had been deliberately blocked. The state of drowsiness noted in the votaries of the Kû suggests that the ensuing shadow-play was evoked after a fashion similar to that obtained by a species of dream control.

Gerald Massey, Aleister Crowley, Austin Spare, Dion Fortune, have—each in their way—demonstrated the bio-chemical basis of the Mysteries. They achieved in the sphere of the 'occult' that which Wilhelm Reich achieved for psychology, and established it on ■ sure bio-chemical basis.

Spare's 'sentient symbols' and 'alphabet of desire',[26] correlating as they do the *marmas* of the body with the specific sex-principles, anticipated in several ways the work of Reich who discovered—between 1936 and 1939—the vehicle of psycho-sexual energy, which he named the orgone. Reich's singular contribution to psychology and, incidentally, to Western occultism, lies in the fact that he successfully isolated the *libido* and demonstrated its existence as a tangible, biological energy. This energy, the actual substance of Freud's purely hypothetical concepts—*libido* and *id*—was measured by Reich, lifted out of the category of hypothesis, and reified. He was, however, wrong in supposing that the orgone was the ultimate energy. It is one of the more important *kalas* but not the Supreme *Kala* (*Mahakala*), although it may become such by virtue of a process not unknown to Tantrics of the *Vama Marg*. Until comparatively recent times it was known—in the West—to the Arab alchemists, and the entire body of alchemical literature, with its tortuous terminology and hieroglyphic style, reveals—if it reveals anything—a deliberate device on the part of Initiates to veil the true process of distilling the *Mahakala*.

Reich's discovery is significant because he was probably the first scientist to place psychology on a solid biological basis, and the first to demonstrate under laboratory conditions the existence of

[26] Described in *The Book of Pleasure* (A. O. Spare), republished 1975.

a tangible magical energy at last measurable and therefore strictly scientific. Whether this energy is termed the astral light (Lévi), the *élan vital* (Bergson), the Odic Force (Reichenbach), the *libido* (Freud), Reich was the first—with the possible exception of Reichenbach[27]—actually to isolate it and demonstrate its properties.

Austin Spare suspected, as early as 1913, that some such energy was the basic factor in the re-activization of primal atavisms, and he treated it accordingly as cosmic energy (the 'Atmospheric I') responsive to subconscious suggestion through the medium of Sentient Symbols, and through the application of the body (Zos) in such a way that it could reify remote atavisms *and all possible future forms*.

During the time that he was preoccupied with these themes Spare dreamed repeatedly of fantastic buildings whose alignments he found quite impossible to note down on waking. He supposed them to be adumbrations of a future geometry of space-time bearing no known relation to present-day forms of architecture. Eliphaz Lévi claimed a similar power of reification for the 'Astral Light', but he failed to show the precise manner of its manipulation. It was to this end that Spare evolved his Alphabet of Desire 'each letter of which relates to a sex-principle'.[28] That is to say he noted certain correspondences between the inner movements of the sexual impulse and the outer form of its manifestation in symbols, sigils, or letters rendered sentient by being charged with its energy. Dali refers to such magically charged fetish-forms as 'accommodations of desire'[29] which are visualized as shadowy voids, black emptinesses, each having the shape of the ghostly object which inhabits its latency, and which IS only by virtue of the fact that it is NOT. This indicates that the origin of manifestation is *non-manifestation*, and it is plain to intuitive apprehension that the *orgone* of Reich, the Atmospheric 'I' of Austin Spare, and the Dalinian delineations of the 'accommodations of desire' refer in each case to an identical Energy manifesting

[27] See *Letters on Od and Magnetism*; Karl von Reichenbach, London, 1926.

[28] *The Book of Pleasure*, p. 56.

[29] See *The Secret Life of Salvador Dali*, New York, 1942.

through the mechanics of desire. Desire, Energized Will, and Obsession, are the keys to unlimited manifestation, for all form and all power is latent in the Void, and its god-form is the Death Posture.

These theories have their roots in very ancient practices, some of which—in a distorted form—provided the basis of the mediaeval Witch Cult, covens of which flourished in New England at the time of the Salem Witch Trials at the end of the 17th century. The subsequent persecutions apparently obliterated all outer manifestations both of the genuine cult and its debased counterfeits.

The principal symbols of the original cult have survived the passage of aeon-long cycles of time.[30] They all suggest the Backward Way:[31] The Sabbath sacred to Sevekh or Sebt, the number Seven, the Moon, the Cat, Jackal, Hyaena, Pig, Black Snake, and other animals considered unclean by later traditions; the Widdershins and Back-to-Back dance, the Anal Kiss, the number Thirteen, the Witch mounted on the besom handle, the Bat, and other forms of webbed or winged nocturnal creature; the Batrachia generally, of which the Toad, Frog, or *Hekt*[32] was preëminent. These and similar symbols originally typified the Draconian Tradition which was degraded by the pseudo witch-cults during centuries of Christian persecution. The Mysteries were profaned and the sacred rites were condemned as anti-Christian. The Cult thus became the repository of inverted and perverted religious rites and symbols having no inner meaning; mere affirmations of the witches' total commitment to anti-Christian doctrine whereas—originally—they were living emblems, sentient symbols, of *ante*-Christian faith.

[30] They were carried over from the Draconian or Typhonian Traditions of pre-dynastic Egypt. See *The Magical Revival*, Chapter 3.

[31] The Way of Resurgent Atavisms.

[32] Hecate, the witch or transformer from dark to light, ▬ the tadpole of the waters to the frog of dry land, ▬ the dark and baleful moon of witchcraft to the full bright orb of magical radiance and enchantment exemplified for Spare by 'Witch' Paterson who changed from the hag to the virgin before his eyes. See *Images and Oracles of Austin Osman Spare*, 1975.

When the occult significance of primal symbols is fathomed at the Draconian level, the system of sorcery which Spare evolved through contact with 'Witch' Paterson becomes explicable, and all magical circles, sorceries, and cults, are seen as manifestations of the Shadow.

Glossary

Af.: African term
Ch.: Chinese
Cr.: Creole
Eg.: Ancient Egyptian
Gk.: Greek
Gn.: Gnostic
Heb.: Hebrew
Skt.: Sanskrit
Tib.: Tibetan

A∴A∴ (*Argenteum Astrum*): The Silver Star. The name of the Inner Order of the Great White Brotherhood. (See *Magick*, Appendix 2.) The reference is to Sothis, the Star of the Shadow (i.e. the twin star of Set-Isis).

Abrahadabra: *Abra* is the solar form of Amen, a title of Set in the Draconian Cult of ancient Egypt. *Had* is the secret form of set hidden within the solar god. In Crowley's Cult, Abrahadabra is the formula of the Great Work, the uniting of human and solar consciousness. The qabalistic enumeration of Abrahadabra is 418, a number of Aiwass, q.v.

Abyss: The gulf separating individual consciousness from its universal source. The Abyss is the abode of Choronzon (q.v.), the entified consumer of human consciousness that strays into extra-terrestrial dimensions. All magical and mystical

attainments depends upon the successful crossing of the Abyss, which is symbolized as the nocturnal desert of arid human intellection. (See *Magick*, Appendix 2).

Adie-Irana (Af.): The hen that guides the mummy to Orunrere (q.v.).

Ado (Af.): 'The City of Prostitution'. The symbolic abode of Odudua, the primal African Goddess. Geographically located not far from Badagry (West Africa).

Agapé (Gk.): Love. Qabalistically equivalent to Thelema (q.v.), both words adding to 93, the number of Aiwaz (q.v.).

Aïdowedo (Af.): The Serpent Goddess of the Rainbow.

Ain (Heb.): Nothingness.
A form of Nuit or Nought.
Ain Soph (Heb.): No Limit.
Ain Soph Aur (Heb.): Limitless Light.
} These three concepts are represented qabalistically as 0, 00, & 000.

Aiwass: 'The minister of Hoor-paar-Kraat', or Set, and the channel of extra-terrestrial energy that is permeating the earth's atmosphere during the present Aeon of Horus. Crowley claimed that Aiwass (var. Aiwaz) was his Guardian Angel and the equivalent of Shaitan, the God of the Yezidi. See *Zivo*.

Aiwaz: See Aiwass.

Ajna Chakra (Skt.): The power-zone situated in the pineal gland and symbolized by the 'third eye'. It is the centre of Will and is of vital importance in the New Aeon Cults.

Akasa (Skt.): Spirit, symbolized by a Black Egg.

Akunchanam (Skt.): A form of yogic control involving the anal sphincter.

AL (Heb.): God, Mighty One. In the present book *AL* is used to denote *The Book of the Law* of the New Aeon which Crowley received from Aiwass in 1904.

Alalia: 'Not Talking'. See Chapter 8.

Alalus: The name given by Haeckel to the anthropoid ape.

Aleph (Heb.): The first letter of the qabalistic alphabet; its value is one and it is attributed to the element Air or Spirit.

Allala: The Word of the Aeon (value 93), according to Frater Achad. See Chapter 8.

Amavasya (Skt.): New Moon.

Amenta (Eg.): Hades or Hell; the subconsciousness, i.e. the abode of man's True Will.

Amrit (Skt): The psycho-sexual ambrosia generated by the Fire Snake charged with the lunar current.

Ananda (Skt): Bliss.

Ankh-af-na-Khonsu: A priest of Amen in the XXVIth Dynasty who attempted to revive the Draconian Cult of Sebek-Ra, or Set. He embodied the formulae of this cult in a magical stélé which—several centuries later—was to form the basis of the New Aeon of Horus. Crowley claimed Ankh-af-na-Khonsu as one of his previous incarnations. The name means, literally, the life (*ankh*) of the Moon (*Khonsu*). Khonsu is the equivalent of Guédé, the Voodoo deity of the nether world. Ankh-af-na-Khonsu therefore represents the power of the night-sun (i.e. nocturnal or subconscious phallic power).

Anuttara Amnaya (Skt.): The Supreme Tantric Tradition.

Aour (Heb.): Light; also Gold (Cf. *Aur*.).

Apanga (Skt.): The sidelong or upturned glance that denotes sexual detumescence in the *suvasini* (q.v.).

Apep (Eg.): The Serpent of the Dark; the 'shadow' of the Fire Snake, i.e. the lunar or ophidian current.

Apophis: The Greek form of *Apep*.

Apsara-s (Skt.): A name denoting the 'houris' or 'whores' used in the sacred rites.

Arkashanis (Skt.): Women qualifying for the rôle of priestess in the Tantric rites.

Atu (Eg.): House or abode. Usually used in connection with the 22 trumps or Major Arcana of *Tahuti* (*Thoth*).

Aub (Heb.): See *Ob*.

Avatar (Skt.): The incarnation of a 'god', 'demon', or extra-terrestrial Intelligence.

Avaris: Seat of the last King of the Typhonians in the Nome of Set. See Chapter 3.

Babalon: Lit. 'the gate of the sun', or solar-phallic force. In Crowley's Cult, Babalon denotes a representative of the Feminine Principle or Scarlet Woman chosen for her magical ability to transmit the solar current and manifest it in oracular

and/or tangible form. Like the *suvasini* (q.v.), she has special marks or signs indicative of her magical potential. The Babylon of the Apocalypse is a debased form of the original image. The peculiar orthography used in Crowley's Cult derives from *The Book of the Law*.

Babalowo (Af.): The title of the Fetish priest; lit. 'gate of the Spirit'. Cf. Babalon.

Bango (Af.): Goddess of the Palm Nut. A form of the goddess Ifa, whence Eve.

Baphomet: The Octinomos or eightfold name of magick power which Crowley assumed as Outer Head of the O.T.O. (q.v.). The god-form of Baphomet (adored by the Templars) was in the shape of ■ goat.

Bâst: The Egyptian Cat goddess. One of the most ancient forms of the Mother-goddess, Bâst represented the North. Her complement or Southern form was *Sekhet*, q.v.

Bhairava-s (Skt.): 'The Fearless One'. The Bhairavas, or devotees of Kali, practise their *sadhana* in the cremation ground, at dead of night. See *smashanam*.

Bhu Prastara (Skt.): One of the three major ritual postures assumed by the *suvasini* in the rites of the *Vama Marg* (q.v.) *Bhu* means earth, and in this posture the *suvasini* lies spread-eagled upon the ground. See *Meru Prastara* and *Kailasa Prastara*.

Bîja Mantra (Skt.): Seed, or Root Mantra; the basic vibration of any given mantra or magical formula.

Bindu (Skt.): Drop, point, dot, seed. It is typified equally by a geometric point and by a globule of semen.

Black: See *kalas*, Khem, Set.

Bön-Pa-s (Tib): Followers of the Dug-pa or Red Cap Sect of Tibetan Tantricism. A cult of the Left Hand Path.

Brahmarandra Chakra (Skt.): The human power-zone situated at the region of the cranial suture.

Carfax (Cr.): A synonym of Carrefour or Kalfu, God of the Crossroads. A form of Baron Samedhi, or Baron Cimitière, Lord of the Underworld and of the Dead.

Carrefour (Cr.): See *Carfax*.

Cha'an (Ch.): The doctrine of Meditation or *Dhyana* (q.v.) promulgated in China by Bodhidharma. Of this doctrine the Taoism of Laotze, Chuangtze and Liehtze was a powerfully informing element. It reached its culmination in the T'ang Dynasty where it was known as the Supreme Vehicle. Japanese *Zen* is a debased form of it.

Chaaya (Skt.): Shadow, in the sense of the astral twin or double.

Chakra (Skt.): Wheel or Lotus. There are 7 major power-zones in the human organism and many minor ones. They begin revolving (as wheels of force), or opening (as flowers) when the Fire Snake is aroused. In actual fact the *chakras* are non-existent when inactive, for the Fire Snake creates them as she vibrates and ascends the spinal column.

Chakra Pûja (Skt.): Circle, Wheel, or Lotus-Worship. The Circle is the form of the Goddess; the Wheel is her motion, and the Lotus is her flowering. In another sense, *chakra pûja* involves the worship or activization of *shakti* (magical energy) in the power-zones of the human body. See *Shri Chakra*.

Chandrakala (Skt.): The essence (*kala*) of the Moon (*Chandra*). The *Chandrakala* is the pivot around which the science of the *Bhairava-s* revolves.

Chela (Skt.): Disciple, aspirant, postulant, candidate for initiation. One who has been accepted for spiritual instruction by a *Guru* or Master.

Chesed (Heb.): The fourth Cosmic Power-zone, attributed to Jupiter. See The Tree of Life (Diagram 2).

Cheth (Heb.): The letter K (or hard C) in Hebrew and Chaldaean is identical with the number 8, the number of Mercury and of Thoth, and therefore of Magical Power. Spelt in full, Cheth's numeration is 418, the number of the Great Work, i.e. the uniting of the microcosm (human consciousness) and the macrocosm (cosmic consciousness).

Chokmah (Heb.): The second Cosmic Power-zone to which is attributed the Sphere of the Fixed Stars (*Masloth*), and thence Neptune, God of the Deep, typifying the True Will in man.

Choronzon: For an explanation of this complex concept see Chapters 9 and 10. Dr. John Dee (1527–1608) referred to

Choronzon as 'that Mighty Devil'. Its number, 333 is that of *Shugal*, 'the Howler', whose types are the Jackal and the Fox, both emblematic of Set in the Cult of Typhon. The abode of *Choronzon* is in the desert of the Abyss beyond the Pylon of *Daäth* (q.v.).

Daäth (Heb.): The so-called false or eleventh Sephira of the Tree of Life. It is the Gateway of the Abyss, the Guardian of which is Choronzon. Daäth is represented by the explosive energy of Uranus.

Dakini-s (Skt.): The celestial 'fairies' or goddesses that appear in conjunction with, or as a result of, the movement of the Fire Snake in the various human power-zones. See *Kadomah-s*.

Dakshina Marg (Skt.): *Dakshina* means 'south', 'right', and 'boon'; *Marg* means Way or Path, hence the Right Hand Path or Path of Solar Phallic Power. Cf. *Vama Marg*.

Dangbe (Af.): The Serpent of Life consecrated to the goddess *Aïdowedo* (q.v.) of whom *Dangbe* is the messenger.

Dhuti (Skt.): Messenger.

Dhyana (Skt.): True Dhyana is a thought-free state of consciousness wherein there is immediate awareness of the noumenal substratum of phenomena. *Cha'an* and *Zen* are the Chinese and Japanese equivalents. See *Cha'an*.

Dorje Phagmo (Tib.): Lit. 'Adamantine or Eternal Sow'. The Tibetan version of *Vajra Varahi*—Diamond Sow. The pig and sow are Typhonian types symbolic of certain processes connected with the science of the *kalas*.

Draconian Cult: The full flowering of the primal African Mysteries as it occurred in ancient Egypt in pre-monumental times. It is the cult of the Fire Snake represented celestially by the stellar complex, Draco, the Dragon or Fire-breathing Beast of the Great Deep (of Space). Draco is identical with the Goddess Kali of the later Tantric Cults of the Left Hand Path. The Draconian Cult is also alluded to as the Ophidian Current, when no specifically Egyptian reference is intended. It is also known as the Typhonian Tradition, for Typhon was the primal Goddess and the Mother of Set.

Egungun (Af.): 'Bones of the dead'. The name under which judicial power is entified by the Fetish priests of Yorouba.

Elegba (Af.) (Also *Legba*): The African equivalent of Priapus and Pan. Alternatively known as *Ongogo Ogo*, 'the genius of the knotted stick', i.e. the phallus; and *Eshu* or *Echu*, the 'evil one'.

Erzulie Freda Dahomey (Cr.): The gracious goddess of the Voodoo Radha Rites, equivalent to Venus and Mary.

Erzulie Ge-Rouge (Cr.): The demonic form of Erzulie Freda, and the Red or Scarlet Woman of the Voodoo Petro Rites. As Bhavani is to the Indian Kali, so is *Erzulie Freda* to *Erzulie Ge-Rouge*.

Eshu (Af.) (Also *Echu*): The African form of Set or Satan, and of *Elegba*, or solar energy in its phallic form.

Fa (Ch.): Principle, essence, *tarot* (q.v.).

Fenekh: The desert fox with curiously square ears believed to have been a type of Set. The ear is the symbol of the Hearer (of the Word) in Darkness or Illusion.

Fire Snake: The central magical power in the human organism, having affinity with the entire gamut of power-zones, human and cosmic. Known to the Indians as the *Kundalini*, or Serpent Power. It is typified by them as a sleeping serpent coiled $3\frac{1}{2}$ times at the base of the spine, at the region of the *Muladhara Chakra* (q.v.). Its awakening and controlled ascent in the human body is the subject of the Tantras. Cf. the Caduceus of Hermes, the Serpents Ob and Od coiled $3\frac{1}{2}$ times about the Rod or Wand of Mercury.

Geburah (Heb.): The fifth Cosmic Power-zone. It is attributed to Mars, the planetary representative of Horus, and of Kali. It is connected with the latter through the symbolism of blood and the number 5—the Ruby Star—or Pentagram symbolic of the Scarlet Woman.

Guédé (Cr.): Var. *Ghede*. A major *loa* or spirit of the Voodoo pantheon. Guédé is associated mainly with obscenity and the dark humour peculiar to certain aspects of human sexuality. He is a form of the Egyptian *Khonsu* (q.v.), the night sun

which fructifies in secret. Thus, Guédé is a god both of birth and of death and of the 'Comedy of Pan' enacted in between.

Go (Skt.): Lit. 'cow'; the type of woman, or the female.

Gomaya (Skt.): Product of the cow. *Gomaya* is a 'loaded' term and means, in the symbolism of the Left Hand Path, the magical emanations of the woman who represents the Goddess in the rituals of the *Vama Marg*.

Guna-s (Skt.): The Three *Gunas*, or Principles, are: *Rajas*, *Tamas*, and *Sattva*. They equate with the three alchemical principles—Sulphur, Salt, and Mercury. See *Tribindu*.

Hadit: The infinitesimal, omnipotent point, *bindu*, or creative seed. In man Hadit represents the Point of View, the True Will. The complement of *Nuit* (q.v.), Hadit is symbolized by the winged globe and by the solar-phallic Horus, or Ra-Hoor-Khuit.

Hé (Heb): The number 5 in Hebrew and Chaldaean qabalah, and therefore the number of the feminine principle, both in its creative form as the Mother (*Hé* primal of *Tetragrammaton*) and as the Virgin or Daughter (*Hé* final of *Tetragrammaton*). *Hé* is attributed to *The Star of Nuit* (i.e. Sothis; Set-Typhon), the *kalas* or rays of which form the magical menstruum which charges the astral atmosphere of this planet during the current aeon.

Hecate (Gr.): The Greek form of *Hekt*, q.v. Hecate is the goddess of witchcraft.

Hekt or *Hekat* (Eg.): The Frog-headed goddess; a type of transformation and periodic renewal, hence sacred to the feminine principle and the phenomena of magick (i.e. change).

Hoor-paar-Kraat (Eg.): The shadow or twin of *Ra-Hoor-Khuit* (q.v.). *Hoor-paar-Kraat* is the Egyptian original of the Greek *Harpocrates*, the 'dumb one', the child in the womb, symbolized by the child on the lotus with its finger pointing to its mouth in the gesture of Silence; the silence of gestation and potential life.

Horus: the phallic god symbolic of spirit and represented by a golden hawk in his light aspect and a raven or night-bird in his dark aspect, for he is a biune deity comprising Ra-Hoor-Khuit and Hoor-paar-Kraat (q.v.), that is the solar, or waking, and the stellar or subconscious aspects of the life-current.

Iao (Gn.): The Gnostic designation of Supreme Deity. Also a magical formula wherein the phallus (I) and the kteis (O) unite under the form of the Fire Snake (A), Apophis, the Ophidian vibration which, if undirected or misdirected, is a destroying demon, but which, if controlled and exalted, is man's means of release from the thraldom of individualized consciousness.

Ibeji (Af.): The invisible companions of twin children.

Iccha (Skt.): Will.

Ida nadi (Skt.): The left nostril typifies the passage or flow of the lunar current of *prana* (q.v.) in the human body. Its complement is the *Pingala nadi* (q.v.).

Idagbe (Af.): A variant form of *Dangbe*, q.v.

Ifa (Af.): The primal goddess, also known as *Odudua*, *Bango*, *Ife*, etc. *Ifa* is the origin of the name, Eve. Ifa's sacred city or power-zone is situated in Ado, the 'City of Prostitution'.

Ife (Af.): The womb of the goddess *Iyemoja*, the 'Mother of the Fish.

Ile (Af.): The Earth goddess.

Ipsissimus (Latin): Lit. 'His own very self'. The title of the highest grade of the A.·.A.·., attributed to the primal cosmic power-zone—Kether, typified celestially by the planet Pluto. See *Magick* (by A. Crowley), Appendix 2. Kether is the Hadit-centre or True Will in man.

Isis: The Greek form of *Hes*, the goddess Isis whose name means the 'seat', 'foundation' or 'birth-place'.

Iyemoja (Af.): 'The Mother of the Fish' and the origin of all the gods and goddesses in the African system. See *Ifa* and *Ife*. The Fish is the sexual principle in its feminine form.

Jakuta (Af.): A name of *Shango*, q.v.

Jiva (Skt.): The human or embodied spirit as distinct from *Atma*, the True Self, which is not necessarily embodied.

Jivanmukta (Skt.): 'Liberated while still embodied', i.e. the

realization of the *Atma,* or True Self, by the embodied or human spirit.

Kadomah-s (Tib.): Tibetan equivalent of *Dakini-s* (q.v.) Female vampires attendant upon the goddess Kali.

Kaf-Ape: The cynocephalus or 'sacred' baboon, sanctified on account of its periodic emissions which relate to solar and lunar phenomena. As the first recorder of Time, the Kaf-Ape became a symbol of Thoth, the moon god. The male cynocephalus (lit. dog-headed) ape, was the living prototype of the Word, for human speech originated in the primal utterances of the Kaf-Ape.

Kailasa Prastara (Skt.): The ritual position in which the Priestess (i.e. the woman chosen to represent the Goddess) is arched over her worshipper, as Mount Kailasa in the region of the Himalayas, towers above man. Cf. the posture of the goddess Nuit on the Stélé 718, which posture is a form of the Kailasa Prastara.) For an illustration of the Stélé, see *The Magical Revival,* opp. p. 116.)

Kala-s (Skt.): Lit. Time, or periodic measurement; also essence, ray, perfume, star, flower, symbolic of Kali the Supreme Flow-er or periodic emanator of worlds. There are 32 major *kalas* in the cosmos, represented by the 32 Paths of the Tree of Life which contain the cosmic power-zones and the 16 *kalas* emanated by the human organism; 8 in the male, and 8 in the female. The *kalas,* of varying hue, have given their name to the 'colours', and their periodic manifestation to the 'calendars': concepts and words of everyday thought and speech. But the main *kala,* or colour, is Kali which means Black (cf. our word 'coal'; also 'kohl', a substance used by women to darken their eyelids). Black has reference to the mysteries of Sex and Death, and the reason for the hitherto unexplained statment: "Osiris is a *black* God". Set or Sut (cf. soot) also means the black or burnt one; and so-called 'black' magic derived originally from cognate ideas which predated the 'white' magic of the solar cults.

Kama (Skt.): Desire; also the God of Desire.

Kamakala (Skt.): The ray or essence of Desire. For the tantric conception of the evolution and 'play' of this ray or *kala* see *The Kamakalavilasa* of Sri Punyanandanatha, translated by Sir John Woodroffe; Tantric Texts series, Madras, 1953.

Kaph (Heb.): The letter of Jupiter, whose vahana (vehicle) is the Eagle. *Kaph* means 'a palm'. Spelt in full *KPh* = 100 = 20 (K) +80(P). KP (Kteis/Phallus) are the initials of the magical instruments of creation. 100 = *Qoph* (q.v.), which means "the back of the head, the cerebellum, where the creative or reproductive force is primarily situated". (Crowley, *Magick,* p. 183). See Diagram 1.

Kartikeya (Skt.): The Hindu form of the Egyptian *Khart* or *Kraal,* the child begotten of Fire and sometimes equated with the planet Mars (Horus). His *vahana* or vehicle is the peacock which is, in another system, the symbol of Shaitan or Set.

Kaula (Skt.): The Kaula Division of the Tantras is devoted to the Goddess Kali. The *Kaula* or *Kala* Circle is, specifically, the yoni of Kali: the flow-er whose perfumes or vital essences are evoked in the Tantric rites.

Kaivalya (Skt.): *Mukti,* i.e. Supreme Liberation, as conferred by Kali on her devotees.

Khabs (Eg.): A star.

Khart (Eg.): Child. The dwarf-soul or silent self typified by the phallus. See *Kartikeya.* Also, *Harpocrates.*

Khebt, Kheft, Khept, Khepsh &c. (Eg.): The ancient name of Egypt, also called Khem (see *black*) based upon the symbolism of the primal genetrix, the goddess of the seven stars.

Khem (Eg.): Black (q.v.). The Arabic form, Al-chemi, meaning the black art, denoted the original *alchemy* of the kalas, first distilled magically in the Draconian Cult of Egypt; hence Egypt was known as *Khem,* the black or burning land.

Kheru (Eg.): The 'true' voice which descends upon the male at the time of puberty.

Khonsu (Eg.): Lit. 'traveller of the night sky', i.e. the moon. *Khonsu* compares with *Guéde* or *Ghede* (q.v.) of the Voodoo cults.

Khu (Eg.): The Magical Power, *par excellence,* subsisting in the Goddess (cf. queue or tail). It is written in AL that 'The *Khabs* (i.e. the Star) is in the *Khu,* not the *Khu* in the *Khabs*'

(AL.I.8.) The number of this verse—8—indicates that this star is the Star of the Eight Kalas identical with the human power-zone typified by The Cross. See chapter 1.

Kia: A term coined by Austin Osman Spare (1886–1956) to denote the 'Atmospheric "I" ', symbolized by the Eye. Its complement is the *Zos* (q.v.).

Koulini (Skt.): The name applied by the Kaulas to the Fire Snake at the *Muladhara chakra*, i.e. the fundamental human power-zone.

Krishna: The 'Dark' or 'Black' One. See *Black*.

Krishna paksha (Skt.): The dark fortnight. The complement of *Shukla paksha*, q.v. Also, the period of the new moon.

Kriya (Skt.): Action.

Kshanika muktas (Skt.): 'Freed in an instant'. A claim made by the Tantric Adepts who worship Koulini.

Kundalini (Skt.): The Hindu designation of the Fire Snake, q.v.

Legba (Af.): See *Elegba*, i.e. *Alegba*.

Lîla (Skt.) Play, sport, masque. The Indian concept of the World-Play usually considered as the sport of Radha and Krishna; in the New Aeon Cult, as the Play of Nuit and Hadit.

LVX (Gn.): The Light of the Gnosis, i.e. the noumenal light of Consciousness which illumines the phenomenal universe. The complement of NOX (q.v.).

Maat (Eg.): The Goddess of Truth and Justice.

Madya (Skt.): Wine. One of the five *makaras* (q.v.).

Magus: Magician; Octinomos. In the A.·.A.·., Magus is a title denoting attainment of the Grade $9^\circ = 2\square$, which is attributed to the second Cosmic Power-zone, Chokmah. See the Tree of Life.

Mahakala (Skt.): The Supreme *Kala*. See *Kala-s*.

Ma-Ion: A term coined by Frater Achad (Charles Stansfeld Jones) to denote the formula of Manifestation and the nature of the New Aeon which he claimed to have inaugurated in 1948. See chapter 8.

Maithuna (Skt.): Coupling. The term is used more especially in the sense of trans-sexual congress.

Makara-s (Skt.): There are five substances beginning with the letter M (*Ma-kara*), known as 'the five Ms'. They are *madya*, *mamsa*, *mina*, *mudra*, *maithuna* (q.v.). The 5 Ms are also known as the *pancha-tattvas* (q.v.). In Hindu mythology, *Makara* is the crocodile, or Beast of the Waters, equated with the zodiacal sign of Capricornus, the Sign of the Scarlet Woman or inspired Priestess.

Malkuth (Heb.): The tenth and densest Cosmic Power-zone. It is attributed to the Daughter, i.e. the *Hé* (final) of Tetragrammaton.

Mamsa (Skt.): Flesh, meat. One of the 5 *Makara-s*.

Manamana (Af.): Lightning; attributed to the 31st *Kala*—the Path of Fire.

Manipura Chakra (Skt.): One of the seven major *chakras* or wheels of magical force in the human organism.

Mantra (Skt.): The manifest vibration of sound in the form of a word (or series of words) which, by constant reverberation, alters the subtle anatomy of the *mantrin* (i.e. one who employs the *mantra*), attuning him to the plane of the force in question. *Mantra* is the 'sound' equivalent of *yantra* (q.v.), and *tantra* is the mode of its precipitation and activity.

Marg (Skt.): Path, Way.

Marma-s (Skt.): Power-zones in the human body indicated on the *Shri Chakra* (q.v.) by the intersection of three lines. See *Sandhi-s*.

Maya (Skt.): Illusion. The word *Maya* is the basis of *magic*, the art or science of creating worlds of illusory forms. *Mayan* is the Great Magician, the *Magus* (q.v.).

Meru Prastara (Skt.): The ritual posture in which the *suvasini* (q.v.) remains seated on the throne (*pîtha*) in the Kaula Circle.

Mîna (Skt.): Fish. One of the 5 *Makara-s*, q.v.

Mûdra (Skt.): Ritual gestures or magical passes. The term can also mean Woman, Cereal, Grain, Seal. It is one of the 5 *Makara-s*, q.v.

Mukti (Skt.): Liberation (i.e. from the thraldom of individualized consciousness).

Muladhara Chakra (Skt.): The basal power-zone in the human

body at the region of the anus and genitals. The abode of the Fire Snake.

Mystère Lycanthropique: A term used in the Black Snake Cult (see chapters 9 and 10) to denote magical transformations analogous to those resulting from the Assumption of God-forms as practised in the Golden Dawn, and the formula of Atavistic Resurgence used in *Zos Kia Cultus*, (q.v.).

Nadi-s (Skt.): Subtle nerve complexes in the human organism. The Hindus claim that there are 72,000 *nadi-s*. The 3 major *nadi-s* are the *Pingala* (solar *nadi*), the *Ida* (lunar *nadi*), and the *Sushumna* (fire *nadi*). These are typified respectively by the right and left currents of energy (*prana*) that enter and leave the body *via* the right and left nostrils, and the central fire of the Kundalini in the spinal passage wherein both sun and moon are dissolved in the conflagration of the risen Fire Snake.

Nayika Siddhi (Skt.): The magical power (*siddhi*) of evoking to visible and sensible appearance the forms of alluring women, and, by their means, of gaining control over their human counterparts. Also, a form of sexual magic in which female 'demons' are first evoked and then used. See *Dakini-s*, *Kadomah-s*.

Netzach (Heb.): The seventh Cosmic Power-zone on the Tree of Life. It is attributed to the goddess Venus.

New Isis Lodge: A lodge of the O.T.O. (q.v.), founded by Kenneth Grant in 1955 for the transmission of magical techniques relating to the trans-plutonic power-zone known as *Nu-Isis*. The lodge functioned for precisely seven years, seven being the number of Set and of the Primal Goddess of the Seven Stars. See chapter 10 of *Aleister Crowley and the Hidden God*.

Nirvana (Skt.): The negative or noumenal source from which arises the illusory world of subjective and objective experience.

Nitya-s (Skt.): The days or rays of the dual lunation. Sixteen *nitya* deities preside over the days of the *shukla paksha* (q.v.) and the *krishna paksha* (q.v.). The additional *nitya* in both groups is attributed to a single lunar ray, thus accounting—in all—for a complete lunar cycle.

Nu-Isis: The transplutonic power-zone that inspired the teachings of New Isis Lodge, q.v.

Nuit (Eg.): 'Infinite Space, & the Infinite Stars thereof' is Nuit's definition of herself in *AL*. The sentence contains an anagram of ISIS, thus indicating the Seat or Throne of Power typified by *Nu-Isis*. (See *New Isis Lodge*.) Nuit is the complement of Hadit (q.v.).

NOX: The total withdrawal of consciousness from the phenomenal world. The complement of LVX, q.v. The number of NOX, 210, symbolizes the reversal of the process of manifestation: 012. Hence NOX is the formula of dissolution, and the Key of the Abyss.

Ob (Af.) Cf. Hebrew *Aub*, a serpent. The root of *Obeah* (q.v.). The number of *Ob* is 9, a number of Yesod and of the moon. See the Tree of Life. Nine is the key to its lunar and ophidian nature. *Ob* is the passive complement of its active counterpart *Od*, q.v.

Obatala (Af.): 'The King of Whiteness and Light'. The African equivalent of the first Cosmic Power-zone, Kether. See Tree of Life.

Obeah (Af.): African and West Indian sorcery based upon the use of the *Ob* or Ophidian Current in its lunar form. In conjunction with the Odic Current (see *Od*), these twin forces may be compared with the Wand of Hermes, or Caduceus of Mercury. See Diagram 3.

Od (Af.): Compare Hebrew *Aud*, the magical light. *Od* is the positive magical current that has its origin in the Fire Snake. Its number is 11, the number of magick or 'energy tending to change'. See *Ob*, the passive counterpart of *Od*.

Odudua (Af.): The feminine form of Obatala, q.v. She equates with the third Cosmic Power-zone, the planetary representative of which is Saturn. Another name of Obatala is *Iya Agba* (q.v.). In yet another of her forms she reigns as sovereign goddess in the City of Ado (q.v.) where she equates with the Scarlet Whore of Babylon. (See also, *Babalon*.)

Odun (Af.): The African original of the Witches' Sabbath celebrated about October 1. *Odun* means 'the Year' and symbolizes

fulfilment, perfection, or the completion of a cycle of time, or the 'end of an aeon'. It is thus attributed to the final or 32nd *kala*.

Ogboni (Af.): The 'secret society' composed of all the *kalas* listed on page 47.

Ogun (Af.): Sometimes called *Ogun* or *Ogoun Badagry*, the bloody war-god. He equates with the fifth Cosmic Power-zone represented by the planet Mars. The African Horus.

Ojas (Skt.): Magical energy.

Ojehun (Af.): The genius who has his abode in the stomach. He maintains the sacred fire (of the *Svadisthana chakra*, q.v.) and never permits this element—which serves in the preparation of food—to be extinguished. The messenger of *Ojhun* is *Ebi*, hunger.

Olorun, or *Oliorun* (Af.): The Supreme Consciousness beyond even the first Cosmic Power-zone, Kether. The equivalent of the qabalistic *Ain* (q.v.) or Eye of the Void.

Olokun (Af.): The African form of Neptune, typified by the great deep. Also, the brother of *Shango*, q.v.

Olosa (Af.): The Lagoon. The consort of Olokun. Olosa has her palace beneath the waters. The crocodile is her totem, which connects her with the Typhonian mother and her child, Set.

Om (Skt.): The cosmic vibration; the root-mantra of creation. See *Mantra*.

On (Eg.): A name denoting the sun at the time of the Summer Solstice. Its chief terrestrial power-zone, in ancient Egypt, was named An or Annu (i.e. *On*).

Onse (Af.): The Spider deity ascribed to the second Cosmic Power-zone.

Ophidian Current: The Magical Current, *par excellence*, identified with the primal Serpent Cult of Inner Africa. In Egypt, this Current informed the Draconian Cult. It is also known as the Typhonian Tradition because Typhon was the Dragon or Reptile of the Deep and the Mother of Set. God of the Fire Snake or Fire-Breathing Dragon.

Ordo Templi Orientis (O.T.O.): The Order of the Temple of the East, East being the source of solar-phallic energy. See *The Magical Revival* for historical data. Crowley assumed

control of the O.T.O. in 1922 when Theodor Reuss seceded in his favour. The O.T.O. is the first Order in the West to use the Ophidian Current in its Thelemic form.

Orisha (Af.): Var. *Oricha*. Fetish.

Oro (Af.): Tempest.

Orun (Af.): The Sun. (Cf. Egyptian *On*).

Orungan (Af.): The element Air, the form in which *Orungan* raped his mother, *Iyemoja* (q.v.). *Orungan* is thus a form of the Holy Ghost, the breath or spirit which impregnates and sanctifies.

Orun-padi (Af.): The fiery furnace.

Orunrere (Af.): The rear or back of the Sun (see Orun), and therefore symbolic of the country of the dead, the underworld. The Egyptian *Amenta*. Magically speaking, the subconsciousness.

Osanyin (Af.): The African Aesculapius, the genius of medicine. The original 'medicines' or metals (as with the Alchemists) were the *kalas* (q.v.), hence the connection with healing or making whole, i.e. holy.

Osiris: God of the Underworld; the Spirit in Amenta. Osiris is a 'black' god because connected with the mysteries of sex and the secret workings of the solar-phallic energy in the underworld (*Amenta*), i.e. the subconsciousness.

Osiris-Tesh-Tesh (Eg.): The mummy in its funereal swathings or bandages. The feminine form of Osiris bound up in linen. Hence the 'black' or bloody god. *Tesh* is the soft form of *Tekh*, *Tekhi*, q.v.

Panchamakara-s (Skt.): the five (*pancha*) *ma kara-s* (letter M). The Five Ms. See *Panchatattva-s* and *Makara-s*.

Panchatattva-s (Skt.): The five principal tattvas or elements. See *Makara-s*.

Pasht (Eg.): The Cat goddess, symbolic of Night and of the North. Cf. *Sekhet*.

Pashu (Skt.): Beast; animal nature.

Petro Rites (Cr.): The Voodoo equivalent of the Left-handed Tantras. See *Rada Rites*. Petro is oblique to all other rites,

utilizing the 'inbetweenness concepts' or intervals between beats and the interstices of the four cardinal points.

Pingala nadi (Skt.): The right nostril typifying the passage or flow of the solar current of *prana* (q.v.) in the human body. Its complement is the *Ida nadi*, q.v.

Pîtha (Skt.): Seat, throne, fundament.

Pranava (Skt.): The root of the life force (*prana*); the cosmic vibration; the creative breath. The supreme *Mantra*.

Prastara-s (Skt.): Ritual postures or positions. The three main *prastaras* are *Bhu*, *Kailasa*, and *Meru*, (q.v.).

Pûja (Skt.): Worship.

Pûjari (Skt.): Priest, or conductor of pûja.

Qliphoth (Heb.): *Qliphah* (singular) 'an harlot' or companion, hence *qliphoth*, the world of shadows, shells, or doubles. The *qliphoth* are the averse aspects of the cosmic and human power-zones. The *qliphoth* haunt the realm of the vampire, the ghoul and the undead ghost, and of those elemental or non-human spirits that seek to prolong their twilight existence by absorbing the vitality of the living.

Qoph (Heb.): The letter of the Goddess or *Qatesh*, whose emblem is the queue, tail, or hindward region; hence its connection with *Amenta* (the subconsciousness) and the back of the head, where the seat of creative force is said to reside. The number of *qoph* is 100 which is the number of Illusion engendered by the coupling of the phallus and the kteis. See *Kaph*.

Ra-Hoor-Khuit (Eg.): The positive or manifest aspect of *Hoor-paar-Kraat* (q.v.) *Ra-Hoor-Khuit* is the 'child' of Nuit and Hadit and, as such, the result of the union of any pair of opposites, whether in consciousness (i.e. subjectivity) or in nature (objectivity). *Ra-Hoor-Khuit* is thus the 'present moment', the 'event-act', the 'now', the 'moment of truth' that illumines the mechanism of manifestation. The state of consciousness signified by *Ra-Hoor-Khuit* is the faculty of immediate awareness that will be brought to perfection during the present aeon, for the Aeon of *Ra-Hoor-Khuit* (Horus) is

the Aeon of the Crowned and Conquering Child. In a magical sense, Ra-Hoor-Khuit symbolizes the 'child' or 'event' brought to birth by an act of 'love under will' through the formula of sexual magick. In a metaphysical sense, *Ra-Hoor-Khuit* represents the union of Nuit and Hadit, North and South, Kether and Malkuth, or, in Eastern terms, of *Nirvana* and *Sangsara*.

Rajas (Skt.): One of the three *guna-s* of Hinduism. It equates with the brilliance and restlessness associated with the element of fire.

Ruach (Heb.): The faculty of reason. Its primary meaning is 'Spirit' in the sense of breath or *prana* (life-force) circulating or rotating in the human body. Cf. *Ru*, the *yoni*, hence 'wheel', French 'roué', the wheel being the means of movement and therefore of life.

Sadhaka (Skt.): One who pursues a given *sadhana*, q.v.

Sadhana (Skt.): A method or path of spiritual culture.

Sahasrara Chakra (Skt.): The thousand-petalled lotus. The Eighth and Supreme Chakra overshadowing the human organism, and therefore, in a sense, outside it, as the qabalistic *Ain* (q.v.) overshadows the Tree of Life.

Samadhi (Skt.): A state of thought-free consciousness which usually comports some form of trance and suspension of the normal human faculties, though the highest form of Samadhi—*Sahaja-Samadhi*—does not.

Samedhi, Baron (Cr.): A form of *Baron Cimitière*, Lord of the Dead. Identical with *Carrefour*, *Carfax*, *Kalfu* etc., (q.v.)—Lord of the Cross or Crossroads.

Sandhi-s (Skt.): Physiological power-zones and points of tumescence indicated on the *Shri Chakra* (q.v.) wherever two lines cross each other. There are 24 *sandhi-s* and 28 *marma-s* (q.v.) in the human body, to each of which is attributed one of the 52 letters of the Sanskrit alphabet, thus forming the basis of an esoteric qabalah known only to Tantric initiates of the *Vama Marg*.

Sangsara (Skt.): The world of objective and subjective experience. The interdependent counterpart of *Nirvana* (q.v.).

Sattva (Skt.): One of the three *guna-s* of Hinduism. It equates with the qualities of peace, whiteness, purity (in the sense of absence of distraction).

Sebek (Eg.): A form of Set worshipped in Egypt under the form of the crocodile, the beast of the waters or dragon of the deep, i.e. the midnight sun, or the sun in Amenta.

Sebek-Ab-Ra (Eg.): A title of the Chief Priests of Set in the Draconian Dynasties of ancient Egypt. See *Abrahadabra.*

Sebek-hepts (Eg.): The devotees of Sebek; adherents of the Draconian Cult.

Sebek-nefer-Ra: A queen of the XIIIth Dynasty, during whose reign the Draconian Cult achieved its height.

Sekhet (Eg.): The lioness of the South, typifying solar and therefore sexual heat. Her northern counterpart is Bâst q.v. *Sekhet*, the later Shakti of the Indian Tantric Cults, is described in 'The Book of the Dead' as 'She who existed before all the gods', i.e. She was the primal and Supreme Creative Power.

Sekhet-Aahru (Eg.): The Egyptian paradise, or 'fields of peace'. Cf. the Elysian Fields.

Selwanga (Af.): The Python god, attributed to the Path of the Sun, thus, a solar-phallic deity.

Sephira (Heb.): The singular form of *sephiroth* q.v.; the divine emanations or numbers—ten in number—schematized as the Tree of Life, the foundation of the Western Occult Tradition and the ground-plan of the Grade-system of the A.·.A.·. (q.v.).

Serk (Eg.): The goddess presiding over the female generative organ. Her stellar symbol is Scorpio, which is the meaning of her name. The Circle—to which she also gave her name—was identified by the ancient Egyptians with the cyclic revolutions of the star sacred to the god Set, i.e. Sothis.

Sesha (Skt.): The primal serpent typical of the Ophidian Current that emanates from the *suvasini* (q.v.).

Sesheta (Eg.): The goddess whose determinant is the Star; the scribe of Thoth (the moon-god) whose function it was to record or reflect the Creative Word. See *Khabs* and *Khû.*

Set (Eg.): The prototype of Shaitan or Satan, the God of the South whose star is Sothis. Set or Sut means 'black' (q.v.), the main *kala* or colour of Set is black, or red (interchangeable

symbols in the Mysteries), which denotes the underworld or infernal region of Amenta. As Lord of Hell, Set is the epitome of subconscious atavisms and of the True Will, or Hidden Sun. Set is of supreme importance in Crowley's Cult of Thelema, being not only the symbol of the Creative Spirit but also of the formula of sexual magick of which he is the heart. His formula is LA*Sh*TAL. Cf. Abra*had*abra of which *Had* (i.e. Hadit; also Set) is the heart.

Shabda (Skt.): Sound, vibration.

Shaitan. The Chaldean form of Set q.v. The god of the Yezidi whose stellar vehicle—Sothis—was the Star of Annunciation; the star that announced the rising of the Nile that brought relief to a sun-stricken land. Shaitan therefore represents the Star that announces the redeeming or creative deluge of waters. Shaitan therefore symbolizes a magical formula involving the use of the Ophidian Current in its feminine form.

Shakti (Skt.): *Power*. Cf. *Sekhet*, q.v.

Shambhu (Skt.): A title of Shiva, the Indian form of Set. Shambhu also means plenty, the Horn of Plenty.

Shanti (Skt.): Peace. The triple blessing: *Shanti*, *Shakti*, and *Shambhu* means 'Peace, Power, and Plenty'.

Sheitan. Var. Shaitan, q.v. See also *Teitan*, *Titan*.

Shin (Heb.): The letter of Fire whose triple tongue represents the threefold nature of Consciousness, viz: Waking, dreaming, and 'pure' consciousness typified by dreamless sleep. *Shin* is the letter of Spirit in the 'three worlds'. *Shin* or *Sin* is the name of the Sumerian moon god and represents Spirit in its triple phase: *Sh* (attributed to Fire; the Fire Snake), I (phallic energy), and N (the female Ophidian current represented by Scorpio). The total numeration of Shin is Sh(300)+I(10)+N(50)=360, Full Circle; the fulfilment of a Cycle or an Aeon.

Smashanam (Skt.): The cremation or burning-ground symbolized by the flower-strewn yoni of the goddess Kali, into whose 'funeral pyre' the *sadhaka* pours the lust of his spirit, and, being purged by fire, attains *Kaivalya*, q.v.

Soma (Skt.): The mystical perfume or fragrance of the 16th *Kala* of the Moon.

Suvasini (Skt.): Lit. 'Sweet-smelling woman'; a description of the woman chosen to represent the Goddess in the ritual of the Kaula Circle.

Svadisthana Chakra (Skt.): One of the seven major power-zones in the human body.

Tahuti (Eg.): Thoth, q.v.

Tamas (Skt.): Inertia, matter, density. One of the three *guna-s* of Hinduism equivalent to the Alchemical principle of Salt in the Western Arcane tradition. See *Tribindu*.

Tantra (Skt.): The 'tantra' of a deity or force is the practical mode of its invocation; its *mantra* is its secret formula of vibration; its *yantra* is the linear pattern of its power-zones or the vectors of force radiating therefrom.

Tatanka (Skt.): The sun and moon regarded as time keepers.

Tarot: Principle, essence, law. See *Taurt*. The Tarot is a collection of magical formulae in pictorial form which contains the mysteries of Time and the Oracles of Eternity.

Tattva-s (Skt.): Principle, essence, law.

Tau (Heb.): The Sign of the Cross. In its upright form it is the symbol of the Creative Spirit—Set in the South; in its downward form it is the symbol of Death—of Set as Lord of the Crossing, or Place of Crossing Over into the world of Spirit. See Chapter 1.

Taurt (Eg.): The primal goddess as the hippopotamus or Beast of the Waters (of Space). Her constellation in the heavens rotated around the North Pole and she was accordingly known as 'The Mother of Revolutions'. She embodied the concept of time, repetition, cyclic return, and light in night. The word *Tarot* (q.v.) combines all these ideas.

Teitan: The Chaldaean form of *Sheitan* or *Shaitan* q.v.

Tekh (Eg.): The hard form of *Tesh*; a name of Thoth as god of the crossing, boundary, or limit. See *Osiris-Tesh-Tesh*.

Tekhi (Eg.): Goddess of the feminine period.

Teth (Heb.): The lion-serpent; the number 9 (in Hebrew) and therefore the number of sexual magick connected with the 9th Cosmic Power-zone, Yesod, q.v.

Thelema (Gr.): Will. The Word of the Law of the New Aeon.

Its number—93—equates *Thelema* with *Agapé* (love), which is the formula of its manifestation or fulfilment.

Thoth: The Greek form of *Tahuti*, the Egyptian god of magick associated with the lunar current through his companion or 'shakti', the dog-headed Kaf-Ape (q.v.), through which the magick of Thoth is manifested.

Tiphereth (Heb.): The sixth and central Cosmic Power-zone on the Tree of Life; it is assumed to Solar Energy in its radiant aspect and to the Vision of the Holy Guardian Angel. *Tiphereth* means 'beauty'.

Titan (Gr.): A form of Teitan, whose number is 666. Teitan is the Chaldaean form of Shaitan, the Devil-God of ancient Sumer whose secret name is Aiwass (q.v.).

Togo (Af.): The 'red water'. The symbolism connects it with the lunar aspect of the Ophidian Current. Togo is a sacred lagoon.

Tribindu (Skt.): The three (*tri*) seeds or essences (*bindu-s*). They are the red *bindu* (*shonabindu*), the white *bindu* (*sitabindu*) and the mixed *bindu* (*misrabindu*), attributed to the three *guna-s*—*rajas*, *tamas*, and *sattva*, or to the three alchemical principles—sulphur, salt, and mercury.

Tulku: (Tib.): The embodiment or incarnation of a praeter-human or extra-terrestrial Intelligence. Cf. Hindu *avatar*, q.v.

Typhonian Tradition: The primal African Cult in its ancient Egyptian or Draconian form. Typhon, or Taurt (q.v.), represented the first light in darkness as the circumpolar complex of seven stars that gave her the name of the Dragon of the Deep. Her seven stars, or souls, were manifested by Set, her son in the South, who, as the eighth was the culmination or *height* of her light and the first male deity ever to be worshipped.

Ur-hekau (Eg.): 'Mighty One of Enchantments'. The Great Magic Power represented by the thigh, *khu* or queue of the Goddess in which the *khabs* (star, *kala*, essence of light) resides. The term *ur-hekau* connects this light with *hekt* or hecate, the lunar ophidian current represented by the frog, hare, lizard, ape, hyena, and other lunar emblems of change or magical transformation. The ancient Egyptians employed a magic

wand which they called *Ur-hekau*. It was in the form of a ram-headed snake. This was the symbol of the Living Word that was originally feminine in nature and symbolized by the hippopotamus—the goddess Taurt or Typhon. The ram (Aries) was a symbol of Amoun or Amen, the Hidden God carried over from the previous aeon when the crocodile was the zoötype of Set, the god born of the thigh, haunch or *khu* of Typhon.

Vaishnavism: That branch of Hinduism that exalts the loving aspect of Supreme Godhead (*Vishnu*) as Rama or Krishna. One of the outstanding contemporary representatives of this Cult was Thakur Haranath (1865–1927) of Sonamukhi, West Bengal, an *avatar* of Shri Krishna Chaitanya who gave a great impetus to the Cult in the 15th century.

Vama Marg (Skt.): The Left Hand Path, involving the magical use of woman as the human embodiment of the Supreme Goddess.

Vasini or *Vashini* (Skt.): One of the three main types of woman suitable for rituals of the *Vama Marg*, q.v.

Vever (Cr.): The Voodoo equivalent of *Yantra*, q.v.

Viparita Karani (Skt.): The yogic control of the five senses by subjecting them to a process of total reversion. This is done by habituating them to things and circumstances from which they would normally recoil.

Visuddha Chakra (Skt.): The power-zone at the region of the throat, the source of the Word, under the dominion of *Daäth*, q.v., whose planetary type is Uranus. See Diagram 1.

Voodoo (Cr.): The Cult of the magick fire or *Od* (q.v.), and the Mysteries of *Odun* (q.v.) gave its name to the West Indian Cult of Voodoo with its emphasis on the Ophidian Current.

Woro (Af.): The terrestrial power-zone of *Elegba* (q.v.), near Badagry in West Africa.

Yajaka (Skt.): High Priest.

Yantra (Skt.): The linear or geometric expression of the power-zones, human or cosmic. Each deity has its specific *yantra* or magical diagram; its *mantra*, or secret name or vibration; and its *tantra*, or method of invocation.

Yesod (Heb.): The ninth Cosmic Power-zone (see Tree of Life) and the specific Circle or Chakra of the Yezidi, with which the name I-sud (Yesod) has a direct affinity. The word *Yesod* means 'foundation', 'fundament' 'base'; also 'the Secret'. It is the Place of the Secret-ion of Manifestation.

Yezidi: The worshippers of Shaitan in ancient Sumer. Aleister Crowley as the Beast 666 was an *avatar* of their high-priest, Yezid. The Beast fulfilled the prophecy given to the Yezidi, by receiving *Liber AL* from Aiwaz—the 'book written from Eternity', i.e. from extra-terrestrial dimensions. The number of Yezid (*Yzid*; Cf. *Yesod*) is 31, which is the Key of AL and the number of LA, LAShTAL, and the Cult of Aiwaz.

Yî King (Ch.): 'The Book of Change'. The ancient Chinese magical system of Change comprising the 4 hexagrams which are permutations of the 8 x 8 trigrams of Fu Hsi.

Yogini (Skt.): A type of female Adept specially suited to the rites of the *Vama Marg*, q.v.

Yoni (Skt.): The symbol of the Goddess as the source of all manifest phenomena. Cf. *ain, ajna, ayin*. In the living embodiment, or representative, of the Goddess in the Tantric Rites, this talisman is the vagina from which emanate the subtle perfumes or *kala-s* used in magical operations.

Zain or Zayin (Heb.): The number seven and the type of the twins—Set-Horus. It is mystically connected with the yoni or *ayin*, with the letter of the Serpent—Z—prefixed. *Zayin* means a sword, and this magical instrument is identical with the feminine *pudendum* as that which is cut and which divides into two.

Zangbeto (Cr.): 'The people of the night who come from the other side of the sea', i.e. a secret society similar to the *Ogboni* (q.v.). The *Zangbeto* are assumed to the Path of Set or Saturn.

Zivo: A corrupt form of OVIZ or Aiwaz (q.v.) the god worshipped in ancient Sumer and identical with Set or Shaitan, q.v.

Zobop (Cr.): A sorcerer belonging to a Voodoo secret society. See *Ogboni*, *Zangbeto*, etc.

Zos: 'The body considered as a whole'; a term used by Austin Osman Spare to denote the total field of sensation and awareness. The complement of the *Kia*, q.v. The *Zos* is symbolized by the hand, the organ of touch.

Zos vel Thanatos. The magical name of Austin Osman Spare (1886–1956). It has reference to the Death Posture of the Body. See Chapter 11.

Zos Kia Cultus: The Cult of the Body and the 'Atmospheric "I".

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NOTICE

A sound recording made by Aleister Crowley of *La Gitana* and *Pentagram*, two characteristically Crowleian invocations, is available on the Marabo label. The other side of the record consists of an invocation of the Scarlet Woman.